

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

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Our Magazine.

The present number completes the first volume of our AMERICAN AND FOREIGN CHRISTIAN UNION. We have endeavored to make it worthy of the confidence and regard of our friends and patrons. How far we have succeeded, it is not for us to speak with much freedom. If we may judge from the fact that our subscription list has steadily increased, and is now a very large one for such a publication, we certainly have reason to be thankful for the success which has attended our efforts. We have carried the work through this year under many disadvantages, and amid much sorrow. We trust that, with God's blessing, we shall be enabled to do better with the volume which is about to be commenced. It is probable that we shall make some changes in the size and number of the pages, illustrations, &c. as well as in the matter and style of the work—real improvements, we hope—but of which we are not prepared to speak now. We trust that the brief Index which we subjoin to this number will be of use to those of our subscribers who have resolved to bind the numbers of the present volume.

One word more. Will it be asking too much of those of our subscribers who think our Magazine to be worth what it costs, to request them to make an effort among their friends to enlarge its subscription? Cannot many of our subscribers procure one, or two, or more, subscriptions in their neighborhood, and send us the money? We are desirous of enlarging the circulation of our work as much as possible. In all cases we have to *beg* that our friends would *pay in advance*; it will be a great favor to us.

Our Plate for this month—Colonel Beckwith.

Our readers will have noticed that all the Illustrations of the present volume, with the exception of the first, have related to the Waldenses and their country. In this, the last number of the volume, we give the likeness of Colonel Beckwith, the good friend and patron of these wonderful people. It has been copied from an engraving which they were so kind as to give us, when we were among them a few years ago. It is fitting that the portrait of

this excellent man should close the series of illustrations which we have proposed to give of the Waldenses.

And who is Colonel Beckwith? our readers may be disposed to ask, and what has he done for the Waldenses? These inquiries we will endeavor to answer in the following short biographical notice of him.

Colonel Beckwith was born in England, but we are ignorant of the date and place of his birth. We think that he must be more than seventy years old, and consequently that he was born before the year 1780. Of his early life we only know that he received a good education, and entered the army amid the stirring movements which grew out of the great French Revolution of 1789. For several years he was in the army under Wellington, in Spain, where he distinguished himself by his bravery and prudence.

In the battle of Waterloo he lost a leg; and having been thus rendered unfit for further military service, he retired from the army to the quiet scenes of domestic life, and resided with his mother and two sisters.

In the year 1819 Colonel Beckwith came to this country, and passed the winter in Baltimore, where he made the acquaintance of several gentlemen of influence, among whom may be mentioned the Honorable Judge Purviance. At that period he was a gay man of the world, of agreeable manners and great sociability of disposition. He was not then a religious man, we believe.

At what time he became a decided Christian we do not know, although we have heard him state it; but it was not long after his visit to the United States. Having nothing to do, and his pension from the British Government being quite sufficient for his comfortable support, he travelled much; and having heard of the Waldenses and their distressing condition, he concluded to make them a visit. Becoming greatly interested in them, he concluded to divide his time between them and his mother and sisters in England. This he has continued to do for more than twenty-five years.

It has been his invariable practice, we believe, to reside with the Moderator,* for the time being, of the Waldensian churches, when among them.

His habits are extremely simple. Not being a literary man, he devotes

* Formerly the Moderator was chosen for five years. In other words, their Synod met once in five years, and the Moderator that was chosen at each meeting was the Moderator till a new Moderator was chosen at the next meeting of that body—just as is the case with the General Assembly of the Presbyterian Churches in the United States. The Waldensian Synod now meets regularly once in three years. In the intervals, the affairs of the churches are managed by what is called their TABLE—that is, a Committee *ad interim*, consisting of five members: namely, the Moderator, the Assistant Moderator, the Secretary, and two "Ancients," (lay elders,) all of whom were members of the preceding Synod. This Committee, or "Commission," as our Scottish brethren would call it, takes its name from the fact that its members assemble around a *table*—just as some of our committees are called *Boards*, from meeting around a board, or long table.

but little of his time to literary pursuits. His reading extends to scarcely anything beyond his Bible, and a few other books. When the weather is fine he goes forth to hunt, with his gun on his shoulder and his dog by his side. He is known and loved by all classes. If he can return to the Moderator's house before night, it is well; if not, he will find a welcome among those excellent people, wherever he may happen to be. He is known every where by the titles: "*Le pauvre Colonel*"—"Notre Ami,"*

But what has he done for those poor people? 1. He helped them to complete their beautiful College, and their Grammar School. 2. He gave them some aid in erecting, or rather furnishing their Hospital, or Alms House, at La Tour. 3. He has assisted them in building more than 160 school-houses. 4. He has expended considerable sums in small charities. We have no means of knowing how much money he has laid out for the improvement of these people; but we were informed as much as seven years ago, by one of the pastors, that they estimated his donations at thirty thousand dollars!

It is but recently that he has engaged to erect several houses at La Tour, for the Professors in the College, to enable them to live with more comfort on their small salaries. What a blessing he has been to these people! How much to be envied—if any man is to be *envied*—for the great esteem in which he is held by them! He is laboring to raise up in those schools, and in the college, a band of pious youth, for the service of God in France—in Italy; for they speak both French and Italian with more or less ease and purity. He once begged us to ask our American Christians to remember the Waldenses in their mountain-home, and pray that God would make their country a *nursery* for His Church. He has long foreseen that the day will come when many laborers will be needed to propagate the Truth in Italy—and whence are they to come but from among the Waldenses? The day is certainly not far distant now when an immense field will be opened in Italy for all the men whom the Waldenses may be able to furnish. May it please Him who is "King in Zion," to pour out His Spirit upon these remains of a martyr-race, and raise up a great number of preachers of righteousness! The fields, in Sardinia at least, are even now "white unto harvest."

It is stated that the labors of both Presbyterians and Episcopalians in the south-western part of Ireland, where the famine was very severe, have produced great excitement, and much inquiry, and that conversions to the truth have been multiplied.

* The poor Colonel—our friend. They commonly call him simply, *Le pauvre Colonel*, using the word poor because of his being a cripple, and forced to hobble about upon a wooden leg.

A Romish Pastoral.

No. II.

[The following article ought to have appeared sooner; but by some means, we know not how, it became mislaid. There will be a third one in our next number.]

The next feature of the Pastoral, worthy of notice, appears to be a kind of theological antennæ, cautiously thrown out along the web of public sentiment, to prepare, it would seem, the way for a final separation of the temporal from the spiritual functions of the pontificate. It is in these words:

"We know, indeed, that if at any time it please God to suffer him (the Pope) to be permanently deprived of all civil power, He will divinely guard the free exercise of his spiritual authority, as was the case during the first three ages under the Pagan emperors, when the bishops of Rome displayed an apostolical energy which was everywhere felt and respected."

See how the scene changes. In the paragraph of the Pastoral last quoted, in a preceding communication, the hierarchy feared that the decrees and measures of the chief bishop (Pius IX) would not be respected, if he exercised only spiritual authority. Now they tell us, they *know* God will divinely guard the *free exercise* of the spiritual authority of his holiness, if permanently deprived of all civil power; and they appeal to history for proof. The bishops of Rome, *under* the Pagan emperors, and *without* civil power, displayed an apostolical energy everywhere felt and respected! The argument of the Pastoral, at this point, proves that the union of the temporal with the spiritual functions of the Pope, is not only not essential to his office, but is a real impediment to him, as the chief pastor; an impediment, because it must be confessed that the apostolical energy of Pius IX has not been such as to be everywhere felt and respected—not even "by the faithful throughout the world;" and yet, he has not been wanting in *efforts* to secure respect for his "decrees" and submission to his "measures."

Putting the two things together, the logic of the Pastoral reads thus:—We (*i. e.* that the Roman Catholic bishops in the United States) fear that "our holy father," if deprived of the "patrimony of St. Peter," would not have freedom to act, so as to secure respect for his decrees and measures from the faithful throughout the world. And yet, in a most remarkable exhibit of the unity and infallibility of their Church, they tell us, in the very next pastoral respiration which they make, that the bishops of Rome, *without* this patrimony, and when deprived of all civil power, have displayed an apostolical energy everywhere felt and respected. A most remarkable exposition this of the much-boasted maxim: "*Semper et ubique eadem*," or unchangeable character of the "decrees and measures" of Rome. How the two positions can be reconciled it remains for them to show.

In the next sentence the harmony or unity of faith in the Roman Catholic Church is accounted for in the Pastoral, thus :

“ On account of the more excellent principality attached to the Church of Rome from the beginning, as founded by the glorious apostles Peter and Paul, every local Church—that is, all Christians, in every part of the world,—felt bound to harmonize in faith with that most ancient and illustrious Church, and to cherish, inviolably, her communion.”

Are *these* the strong points of the bishops, to show us the grounds of the harmony in faith of the Roman Catholic Church? “A more excellent principality;” and not a more excellent way!—a richer kingdom, and not a purer faith!—a whiter or more costly garment, and not a purer and more spotless life! Are these the potential reasons which hold every Roman Catholic Church to Mother Church at Rome? Is this the cord which binds their unity and secures their harmony? How soon may it become a rope of sand! And when the patrimony of St. Peter is gone—as the letter of the bishops very plainly indicates may one day be the case—what will be the basis of harmony with the Church of Rome? The bishops, in this, have unwittingly given to the faithful *a reason in advance* for separating themselves from communion with the Church of Rome, when the patrimony of St. Peter is no more. For just so far as this more excellent principality of the Church of Rome has been, or now is, a reason for harmony and communion with her; when it is gone, the *grounds* for communion and fellowship, based upon such a principality, will go with it. And “if the foundations be removed, what can the ‘faithful’ do?” A bad cause this, which must resort to such argumentation as the bishops advance. And yet they only utter an historic truth. It *was* the more excellent principality of the Church of Rome—and I suppose the bishops bring it forward as the strong reason—that has secured, among Roman Catholics, ecclesiastical and doctrinal harmony.

But there is an arrogant assumption, all *a la Roma*, in this paragraph, which demands our notice: “Every local Church—that is, all Christians, in every part of the world,” are bound, for the reason stated, to harmonize and cherish inviolable communion with the Church of Rome!!!

What is the logical sequence of the postulate assumed in the proposition here enunciated? Evidently, *and of necessity*, this: No body of professing disciples, not harmonizing with the Church of Rome, is a Church of CHRIST; and no professing members of Christ’s visible body, not in communion with Mother Church, are Christians. The *logic* of the bishops, harmonious with their dogmas, makes a clean breast of it, and sends to perdition every church of which “our Lord God, the Pope,” is not chief pastor; together with every professing disciple of CHRIST who will not pray to the Virgin, “St. Canute,” and “Widow Frances;” any who will not kneel in confession

before mortal man for absolution from sin, and venerate dead men's bones, hair, "teeth and toe-nails." All such, no matter how pure in life, or penitent, humble, and submissive in heart, to God, they may be—all these the Pastoral sends to perdition, without benefit of clergy, *unless* some pious Roman Catholic friend, rich in this world's goods, can secure from the priesthood, in the ceremonies of mass, what the blood of JESUS CHRIST failed to accomplish—the cleansing of a penitent and believing soul from sin, and its consequent delivery from the pains of purgatory and the torments of the damned.

Very modest and *catholic* all this, in twenty-five Roman Catholic bishops in the United States, over whom the broad Ægis of religious toleration in this country is thrown, (may it never be removed,) as Rome, in her palmiest days, never held it over Protestants! Very modest this for such, in the limited charity of a stunted faith, thus to consign, with one dash of their pen, all not in their communion, to the sufferings of purgatory, or to perdition in the pit! The charity of an inspired apostle cordially embraced *all* who love the LORD JESUS CHRIST in sincerity and in truth; *all* that, in every place, call upon the name of JESUS CHRIST our LORD, both *theirs* and *ours*. Yea, Peter himself, whose example, teaching, and authority these bishops profess specially to venerate, said: "Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him."

Where, then, is the AUTHORITY of these bishops for trimming down the mantle of apostolic charity to the narrow limits and sectarian admeasurement of the Church of Rome? If the superior knowledge of Peter and Paul, aided by a more enlarged and more heavenly charity, embraced "*all* who love the LORD JESUS CHRIST in sincerity and truth;" "*all* that in every place call upon the name of JESUS CHRIST;" yes, with every soul, "in every nation, that feareth God and worketh righteousness"—where, I ask again, is the AUTHORITY of these bishops for closing the doors of heaven to those who will not seek to enter there through the narrow portals of their sectarian fold? *Who* has authorized them to say, as they virtually do in their Pastoral, to all without their enclosures, "You cannot be saved, except as you recline upon the bosom of Mother Church?" Who, I reiterate the inquiry, authorizes the thought even, "Without our Church—without a hope of heaven?"

But, leaving this point, I notice another: "The pontifical office," says the Pastoral, "is of divine institution, and totally independent of all the vicissitudes to which the temporal principality is subject."

To say nothing of the position assumed by the bishops, that the "*pontifical* office is of divine institution," it was indeed very kind and considerate that they should thus, in advance, prepare the minds of their people for the

"*vicissitudes*" which hang over and around the temporal state of Pius IX. For, without this "*facilis decensus*"—this easy proclivity—the pious sensibilities of the faithful might receive too severe a shock from the wave of revolution, as it beats upon "the temporal principality of his Holiness;" until it leaves him as powerless in temporal matters as were the poor fishermen of Gallilee—executing their high commission without a kingdom and without a crown; unless it be a kingdom not of this world, and a crown of life, but not of gold.

A few points remain to be examined.

DELTA.

LIFE AND LABORS OF ST. PATRICK.

(Concluded.)

RELIGION OF ST. PATRICK.

The authentic remains of St. Patrick's writings are very scanty.

We cannot receive with full confidence any works attributed to him, but the "hymn," or "armour," noticed in a former part of this work, his letter to Coroticus against persecution, his celebrated "confession," and a few smaller tracts.

Even these interesting fragments are subject to some suspicion; and though we believe them to be substantially genuine, yet there is some reason to suppose they contain some slight inaccuracies.

They are probably tinctured by the opinions of translators and transcribers.

Some parts of them are very abrupt, obscure, and unconnected in style.

In the hymn we have evidence of a superstitious or unintelligible belief in various forms of witchcraft; and shades of other errors occasionally appear in the confession.

In both these compositions, however, we find interesting and abundant proof of the sincere piety and truthful simplicity that characterized our Apostle; and we have reason to rejoice in so satisfactory a testimony to the purity and fruitfulness of the ancient faith of Ireland.

Two things should be carefully borne in mind, in reading St. Patrick's writings.

1st. It should be remembered that they are only *fragments*, handed down to us by those who had embraced various errors, introduced after our Apostle's death, and who were likely to infuse some of their own sentiments into translations and copies of his works.

2ndly. It should be remembered that St. Patrick did not claim to be an infallible teacher, like the inspired Apostles; and while we should thank God for the record of his faith, and zeal, and usefulness, we are not bound to adopt any of his opinions, except as they agree with the Word of God.

The "confession," which is the principal work of St. Patrick now extant, comes to us under very satisfactory evidence of authenticity; and several translations and extracts of it have been given to the public.

It is found in the celebrated "Book of Armagh," which is a manuscript on vellum, written in the middle of the seventh century, by Adius, bishop of Sletty.

This interesting antique is written mostly in Latin, but in Irish character, mixed with Greek capitals. It is dedicated to Segervius, bishop of Armagh, and his successors, and has been preserved with great care.

The confession is also found in the opuscula of St. Patrick, edited by Sir J. Ware, collated and enlarged from the Cotton and Salisbury MSS.

Dr. O'Connor has also published this document in his *Prolegomena*; and Mr. Petrie gives an interesting account of it in his great work on the round towers; but the fullest translation is given, with a verbatim copy from the Book of Armagh, in Sir W. Bentham's *Irish Antiquarian Researches*.

Desiring to give our readers a satisfactory view of the religion of St. Patrick, we shall make large extracts from an original translation of the confession before presenting a summary of the articles of our Apostle's faith.

THE CONFESSION OF ST. PATRICK; OR HIS LETTER TO THE IRISH.

"I, Patrick, a sinner, the rudest and the least of the faithful, and despicable among many, had for my father, *Calpurnius*, a Deacon, the son of *Potitus*, formerly a Presbyter, who was the son of *Odissius*, who lived in Bonaven,* a village of Tabernia. He had a small farm near where I was taken captive. I was then nearly sixteen years of age. But I was ignorant of God, and was brought into Ireland in captivity with several thousand men, according to our deserts, because we had departed from God, had not kept his commandments, and were disobedient to our teachers, who admonished us for our welfare; therefore, the Lord brought upon us the anger of his Spirit, and dispersed us among many nations, even to the end of the earth where my depravity was seen among strangers. And there the Lord gave me a sense of my unbelief, that late I should remember my faults, and that I should be restored with my whole heart to the Lord God, who looked upon my meanness, and pitied my youth and ignorance, and kept me before I knew him, and before I could discern or distinguish between good and evil, and strengthened and consoled me as a father a son.

"Wherefore, also, I cannot be silent, (neither indeed is it expedient,) as to the so numerous blessings and great grace with which he honored me in the land of my captivity, because this is my reward, that after my correction and acknowledgement of God, I should exalt and confess his wonders before every nation which is under the whole heaven; because there is no other God, nor ever was before, nor shall be after him, except God the Father, unbegotten, without beginning, from whom is every beginning, upholding all things, as I have said; and his Son Jesus Christ, who alone with the Father, truly we testify, to have existed before the beginning of the world,

* "Bonavena, or Bonaven, (or as it is in the Book of Armagh, Bannavenn,) Taberniae, was in Armorica Gaul, being the same town as *Boulogne sur Mer*, in Picardy." "The addition of *Taberniae* marks it as having been in the district of *Tarvenna*, *Tarravenna*, alias *Tarbanna*, a celebrated city not far from *Boulogne*, the ruins of which still remain under the modern name of *Terouanne*."—*Lanigan's Eccles. His. Vol. I. page 93.* Gaul, then, and not North Britain, possesses the honor of having given birth to St. Patrick. This Dr. Lanigan most satisfactorily proves in extenso.

spiritually with the Father, inexpressibly begotten before every beginning, and by whom visible things were created, who was made man, and having vanquished death, exists in the heavens. And he (God) gave him power over every name, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord and God, whom we believe and expect shall come by and by to be the Judge of the living and the dead; who shall render to every one according to his deeds; and who has poured out upon us abundantly the Holy Spirit, as a gift and the pledge of immortality; who has made us believing and obedient, that we might be the sons of God and co-heirs of Christ; whom we confess and adore, one God, in the Trinity of the sacred name. For he has said by the prophet, *'Call upon me in the day of thy distress, and I will deliver thee, and thou shalt glorify me.'* And again he says: *'It is honorable to make known and confess the works of God.'* Although in many things I am imperfect, I wish for my brethren and friends to know my disposition, that they may be able to accomplish the desire of my soul. I am not ignorant of the testimony of my God, who in the Psalms testifies, *'The mouth that lies shall slay the soul.'* And the same Lord: *'For every idle word that men shall speak, they shall render an account in the day of judgment.'* Wherefore, then, I should earnestly, with fear and trembling, dread this sentence in that day when no man can withdraw himself or abscond; but we all shall certainly render an account, even of our smallest sins, before the tribunal of Christ the Lord.

"When I was a youth, yea, almost a beardless boy, I was taken captive before I knew what I should desire or seek, or what I ought to shun; for which cause I blush to-day, and vehemently fear to lay bare my unskilfulness, because I cannot correctly and briefly explain in discourse, (unfold my sentiments.) For as the Spirit prompts me, and as my mind and understanding point out, I am affected. But if it had been given to me as also to the rest, yet I could not be silent, on account of the reward; although among some it may appear, that in this I have advanced with my ignorance, and an untaught tongue. But it is written: *'Babbling tongues shall learn eloquently to speak peace.'* How much more does it become us, who are the *epistle of Christ*, to seek for salvation to the ends of the earth! although not eloquently, but firmly, and powerfully written on your heart, *'not with ink, but with the Spirit of the living God.'*

* * * * *

"Wherefore, I was a chief rustic deserter, (or fugitive,) who, untaught indeed, knew not how to provide for the future; but this I know, certainly, that before I was humbled I was as a stone which lies in the deep mud, and that He came who is Almighty, and lifted me up, and raised me on high, and placed me on his own side, and that, therefore, I ought to shout aloud in rendering thanks to the Lord, both here and for ever, for his so great benefits, which the mind of man cannot sufficiently estimate. Wherefore, do ye, both great and small, admire; and ye lovers of rhetoric, assembled on the Lord's day, who fear God, hear and examine who it was that roused me, a fool, from the midst of those who seemed to be wise and skilful in the law, and powerful in discourse, and in every thing, and, indeed, inspired me, detested by the world above the rest, if such I am, but only that with fear and reverence, without complaining, I should faithfully serve that nation to which the love of Christ sent me, and made a gift of me in my life, if I shall live; and that, finally, I should humbly and truthfully do them service.

"In the measure, therefore, of the faith of the Trinity, it becomes me to utter distinctly, without fear of danger, and to make known the gift of God, and the eternal consolation, and fearlessly and faithfully to spread abroad everywhere the name of God, that after my departure I may leave this knowledge to my Gaelic brethren and children, (so many thousand men,) whom I have baptized in the Lord. And I was not worthy, nor such as that the Lord should grant this unto his servant, that after sorrows and so many difficulties, after my captivity, after many years among this nation, he should confer this favor upon me, which formerly, in my youth, I never hoped nor thought of.

"But after I came into Ireland, I was daily employed feeding sheep, and frequently, in the night, I prayed, and the love of God, and his fear, increased more and more in me; and my faith and spirits were augmented, so that in one day I have prayed so many as an hundred prayers, and in the night almost the same number; so that also I remained in the woods and mountains, and rose before day for prayer, through snow, through ice, through rain; and felt no injury, neither was there any slothfulness in me, as I now perceive, because then the Spirit was fervent in me.

* * * * *

"After three days we landed, and for twenty-eight days we journeyed through a desert, and food failed them, and famine and hunger prevailed over them. And on a certain day the ship-master began to say to me: 'What, Christian, do you say? your God is great and Almighty, wherefore can you not pray for us, for you know we are in danger of perishing of hunger? for it is difficult for us to see any one.' For I had plainly said to them: 'Be converted from your faith to the Lord my God, to whom nothing is impossible, that he may send you food in your way, even until you are satisfied; because every where there is abundance with him.' And by the help of God so it happened, that a herd of swine appeared before their eyes in the way, many of which they slew; and they remained there two nights, and were all refreshed. Their dogs also, which were very numerous, were satisfied, otherwise they had been left dying on the road. After this they returned great thanks to God, and I glorified Him before their eyes. They also found wild honey, which they shared with me. And one of them said: 'It is a sacrifice; give thanks to God.' Afterwards I tasted nothing. But the same night I was sleeping, and Satan sorely tempted me, which I shall remember as long as I shall be in this body. There fell upon me, as it were, a huge rock, and it disabled not my limbs. But then it was suggested to me in the spirit that I should invoke *Helia*; and meanwhile I saw the sun rising in the heavens. And while I was calling out *Helia*, with all my might, behold, the splendor of the sun fell upon me, and immediately dashed from me the oppressive weight. And I believe that it was from Christ my Lord, from whom I earnestly sought assistance.

"After many years, again I was taken captive. On the first night, therefore, that I remained with them, I heard truly a divine response, saying, 'You shall be with them but two months;' which so came to pass. On the sixtieth night the Lord delivered me from their hands. Also on the journey he provided food for us, and fire, and dry weather, daily, until the tenth day, when we all arrived. As I have before hinted, we made the journey of the desert in twenty-eight days, and the night on which we arrived we had no food.

"Again, I was in Britain* with my parents, who received me as their son, and brought me to promise that, after the many afflictions I had endured, I would never leave them again. And then, truly, in the bosom of the night I saw a man as if coming from Ireland, whose name was *Victoricius*, with numerous letters, one of which he gave to me, and I read the beginning of the epistle, containing the *Voice of the Irish*. And while I was reading the beginning of the epistle, I thought in my mind that I heard the voice of those who were near the wood *Pactuli*, which is near the western sea. And they shouted thus: 'We beseech thee, holy youth, to come and live amongst us.' And I was greatly pained in my heart, and could not read very much more; and thus I was proved. Thank God, that after many years the Lord performed to them according to their entreaty. And upon another night, I know not, God knows, whether in me or beside me, he spake skilfully with words which I heard, but which I could not understand, unless towards the end of the speech. It was to this effect: 'He gave his life for thee; he it is who speaks in thee.' And so I waited, greatly rejoiced. And again I saw him in me praying, and he was as if within my body; and I heard, that is, over the inner man, and there he prayed powerfully, with groans. And in the midst of this I was astonished, and wondered, and thought who it could be that prayed in me. But at the end of the prayer, it was to this effect, that I might be a bishop. And so I tried and remembered the saying of the apostle: 'The Spirit assists the infirmities of our prayers; for we know not what we should pray for as we ought; but the Spirit himself prays for us with groanings which cannot be uttered;' which words cannot express. And again: 'The Lord our advocate prays for us.'

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"Therefore, I render thanks to God, who has comforted me in all things, that he might not restrain me from the journey on which I had determined, nor from the work which I had learned from Christ my Lord. But rather from this I was sensible of courage not small, and my faith was proved before God and men. Therefore, also, I boldly affirm my conscience did not accuse me then, nor shall it in the future.

"But it were tedious to relate all my labors one by one, or in parts. I will briefly tell how a compassionate God often rescued me from slavery, and from twelve dangers with which my life was threatened, besides many snares which I cannot express in words; nor shall I inflict the injury (or annoyance) on my readers. But I have a Creator who knew all things before they came to pass. Because I am very greatly a debtor to God, who bestowed so great a grace upon me, that multitudes of people should, through me, be born unto God; and that clergymen should be everywhere ordained for the people lately coming to the faith, whom God has taken from the ends of the earth, as he formerly promised by his prophets—'As our fathers wrongfully provided idols which are worthless, so the Gentiles shall come to thee.' And again: 'I have appointed thee a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth.' And there I will await his promise who never deceives, as it is promised in the Gospel: 'They shall come from the east and from the west, and from the south and from the north, and shall sit down with Abraham, and Isaac, and Jacob,' as we believe that believers shall come from the whole world.

* This Britain must not be confounded with Great Britain, or North Britain, or Brittany. It is Armorica Britain, in Gaul. See Lanigan's Eccles. Hist. v. i. pp. 103-7.

"Wherefore, then, it becomes us to fish well and diligently, as the Lord admonishes and teaches us, saying: 'Follow me, and I will make you fishers of men.' And again: 'I will send many fishers and hunters, saith the Lord,' &c. Therefore, it greatly behoves us to spread our nets, so that a numerous multitude and crowd may be taken for God, and there may be everywhere clergymen, who shall baptize and exhort the poor and needy people, as the Lord in the Gospel enjoins: 'Go, therefore, now, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, till the end of the world.' And again: 'Go unto all the world, and preach the Gospel to every creature. Whosoever will believe and be baptized, shall be saved; but whosoever will not believe shall be condemned.'

"Whence, then, is it that in *Ireland*, those who never had knowledge, but always worshipped filthy idols, have somehow lately been made the people of the Lord, and are called the children of God?

"Behold I call God to witness against my soul that I lie not; nor is there occasion to do so to you; nor do I hope for honor from any of you. For sufficient for me is the honor of Him who does not lie. But I see myself in the present world that am exalted above measure by God. And I was not worthy, nor such that he should perform this for me, since I know that poverty and calamity much better suit me than riches and delicacies.

"But indeed I were a wretch and unhappy if I desired riches, which I have not; nor do I judge myself, for I daily expect either massacre, or to be entrapped, or reduced to slavery, or whatsoever else may happen.

"But I pray for those who believe and fear God. Whosoever shall deem it worthy to look upon, or receive this writing, which I, Patrick, a sinner, and verily untaught, have written in Ireland, that no man should ever say that it is my ignorance, if I have related anything trifling or of an inferior nature. But ye think, and it is most truly believed, that it was the gift of God. This is my confession before I die."

[Thus far extends the volume which St. Patrick wrote with his own hand. On the 17th of March St. Patrick was translated to heaven.]

NOTE.—These words included within brackets were written by the person, whoever he was, that, in the seventh century, translated the foregoing *confession* of St. Patrick, from a manuscript written with the saint's "own hand."

NOTES ON ST. PATRICK'S LETTER.

1. *The supremacy and sole authority of the sacred Scriptures* appear from this confession to have been *an article of the creed of St. Patrick*. When he desires to confirm any point, he appeals, not to the *dicta* of Popes, nor the decisions of councils, nor to the authority of the Church, nor to tradition, but to *the Scriptures alone*. Let his quotations from the sacred volume be exact or not, they show clearly what, in his view, was to be the ultimate tribunal of appeal, the sole authority in matters pertaining to religious faith and practice.

2. It is evident, from his confession, that St. Patrick held the doctrine of "salvation by grace," through the work of Christ, and taught that *man*, as a sinner, *cannot merit the favor of God*.

He ascribes it to God, who pitied his ignorance, that he obtained a sense of his unbelief, and that he and others were made believing and obedient. And he speaks thus of himself, and of God's great mercy to him: "This I acknowledge, that before I was humbled I was as a stone lying deep in the mud, and that He came who is Almighty, and lifted me up, and raised me on high, and placed me on his own side, and that, therefore, I ought to shout aloud in rendering thanks to the Lord, both here and hereafter, for his so great benefits, which the mind of man cannot sufficiently estimate." Here his own wretched and helpless state by nature is clearly expressed by the figure of a stone lying deep in the mud; while his deliverance from that miserable state is attributed solely to God, who lifted him up, purified and justified him. He, therefore, strongly expressed his obligation to the Lord, through whose grace he experienced such a glorious deliverance. The same humble spirit pervades the entire of this composition. All good, all assistance, all success, is ascribed to God, while the writer takes shame to himself on account of his deficiencies and his sins.

3. *The invocation of saints and angels was not practised or taught by St. Patrick.* Throughout this confession we have many references to prayer, but in every instance it is prayer to God. St. Patrick was often exposed to great danger, but he never commits himself to the care of a guardian angel, or implores the protection of the "Virgin Mother." Look over the confession again. He continually blesses and praises God, "whom," says he, "we adore—one God in the Trinity of the sacred name. For he has said by the prophet: 'call upon me in the day of thy distress, and I will deliver thee; and thou shalt glorify me.'" So that he considered this injunction as confining, (which it obviously does,) invocation in the time of trouble, to God; and would condemn the invocation of any creature as anti-scriptural and wicked. During the period of his slavery in Ireland, after his true conversion to God, he gave himself much to prayer; but there is no word of prayer to saints. He prayed, too, for a supply of food for the men with whom he was travelling through the desert, but it was to God he prayed; and when the supply was obtained, they gave thanks to God, "and I," says St. Patrick, "glorified him before their eyes." Again, in that part of the confession, which some think obscure, but which is really very beautiful, where in a dream he is tempted by Satan, and a great rock seems to fall on him, he says: "It was suggested to me in the Spirit, that I should invoke *Helia*; and, meanwhile, I saw the sun rising in the heaven. And while I was calling out *Helia* with all my might, behold the splendor of the sun fell upon me, and immediately struck from me the oppressive weight. And I believe it was from CHRIST my LORD that I earnestly sought assistance." From this part of the confession some have attempted to draw the inference, that St. Patrick favored the practice of praying to saints. Lani-gan quotes a part of the passage, and then adds, dryly enough: "This will, I believe, be admitted to be a sufficient proof that St. Patrick considered the invocation of saints as commendable and salutary." Before this he had said: "On his invoking *Elias*, he was soon freed from the dreadful pressure,"* referred to in the confession. That is, Lani-gan gives the *lie* to St. Patrick; for whatever be the meaning of *Helia*, (which is certainly not *Elias*,) the Saint himself declares: "And I believe it was from CHRIST my LORD I earnestly sought assistance." This settles the question, and puts an end to cavil and controversy.

* Eccles. Hist. vol. i. pp. 151, 155; vol. ii. p. 55.

Helia may be another form of our Lord's exclamation on the cross, *Heli, Heli*—my God, my God—which the Jews, like Dr. Lanigan, construed to mean Elias; or it may be a corruption of the Greek word *Helios*, the sun, and applied to Christ the "Sun of Righteousness." There appears, indeed, to be a reference to the words of Malachi: "Unto you who fear my name shall the Sun of Justice, (or righteousness,) arise, and healing in his wings." (Mal. 4 : 2.) In his dream the natural sun arose on the Saint, and relieved him from his burden—an emblem of the refreshing influence of the "Sun of Righteousness," who says, "Come to me all you that labor and are burdened, and I will refresh you."

From one of St. Patrick's smaller tracts, it is evident he did not believe in Purgatory. Heaven, Earth, and Hell are the "three habitations," or dwelling places of human beings, of which he taught.

4. It is evident that what is called the CELIBACY OF THE CLERGY was not recognised by St. Patrick, nor by that portion of the Christian Church to which he belonged. "I had for my father," he says, "Calpurnius, a *Deacon*, the son of Potitus, formerly a *Presbyter*." He was the son of a Deacon, and grandson of a priest! The Church of St. Patrick, therefore, cannot be that Church which will have none but a *bachelor priesthood*, and which condemns the marriage of the clergy as a pollution.

5. It appears also that *St. Patrick did not derive his mission from the Pope of Rome*. It is constantly asserted that he did. "Pope Celestine sent him," it is said. But here is his *confession*, in which he dwells specially on his mission to Ireland, and yet he is entirely *silent* as to this supposed derivation of his mission and authority from Rome. He never once alludes to such a thing. Could this be so if his mission had been derived from that source, and if he attached such importance to it as is done by all emissaries of the Church of Rome? Surely not. Besides, the impression which the whole document conveys is this: that St. Patrick was induced to undertake his mission to Ireland by his own sense of duty, by deep sympathy for the poor benighted Irish, sunk in darkness, superstition, and idolatry, and by the impulse of the Spirit of God upon his mind. The remarkable dreams which he had—dreams produced by the anxious workings of his own mind, but, without doubt, providentially sent, also contributed their share to kindle his holy enthusiasm in behalf of the Irish. He himself attributes his mission directly to *God*, and not at all to man. He calls upon all to admire the grace of God, "who," says he, "aroused me from the midst of those who seemed to be wise and skilled in the law, and powerful in discourse, and in every thing, and indeed inspired me; detested of the world, above the rest, if such I am, * * * that with fear and reverence I should faithfully serve the nation to which the love of Christ sent me, * * * that I should humbly and truthfully do them-service." The Romish mission of St. Patrick was the invention of a later age.

6. It may finally be remarked, that *there is in this confession a total silence respecting all the peculiar doctrines of the Church of Rome*. Even where St. Patrick speaks of the great blessing he was by God's grace enabled to secure—namely, that there should be everywhere through Ireland Clergy for the benefit of the people, he speaks of their work as consisting of *two parts*—*baptising and exhorting*, or preaching the Gospel to the people. He is *silent* respecting *hearing confessions, bestowing absolution*, or *saying mass*, and *changing bread and wine into the "body and blood, soul and divinity of Jesus Christ."* That is, he is silent respecting the greatest, and most important, and wonderful parts of religion, as held by the Papacy, and only men-

tions those duties of the Clergy which are ordinary, and received by Protestants as well as Roman Catholics. This is, surely, a clear proof that St. Patrick knew nothing of the *peculiar* doctrines of the modern Church of Rome—doctrines which, in truth, are NOVELTIES, and not the old doctrines of *ancient* and *genuine* Christianity. We would earnestly entreat the Roman Catholics of Ireland to come back to the old religion of St. Patrick, and then to come further back, to the older and purer religion of St. Peter and St. Paul.

We have thus briefly but faithfully recorded the history and faith of St. Patrick.

It is evident that the “Irish Apostle” was not a teacher of the doctrines now held and taught in the Church of Rome.

It may be difficult to say which of the modern Protestant sects can lay the best claim to him. Perhaps his ecclesiastical system did not agree in all its details with any of them. We do not possess authentic records of all the parts of an organized church polity, as held in his time. Matters of church government were then in a transition state, indefinite and various in different countries, but evincing in all a gradual passing away from the simple apostolic model, and a general adoption of various devices of wordly and clerical policy, as circumstances occasioned.

It is evident, too, that our Apostle partook, in some things, of the superstitious feelings of his age, and that some of his views were crude and erroneous. But he was “a good man,” a faithful, laborious, and successful missionary of the Gospel whose instructions were blessed by God, as the means of mercy and salvation to many.

We revere his memory; we prize his history; we bless God for his character, his labors, and his success.

But we calmly and seriously maintain, that an acquaintance with his history and doctrines must be fatal to the pretensions of the Church of Rome in Ireland.

It is evident, not only that *the peculiar doctrines and institutions of the Papal Church were not taught by Christ and his Apostles*, but that *the most of them have been invented since St. Patrick's times*. They are additions, impositions, and some of them absurdities, which arose out of the darkness and corruptions of a later and more degenerate age.

Archbishop Hughes: On the Decline of Protestantism and its Causes.

The following notice of a very remarkable Discourse, delivered in the city of New-York, Sabbath evening, November 10th, we take from the Journal of Commerce of the preceding Saturday. It will be read with interest by our readers, we are quite sure:

“Last Sabbath night, his Grace, Archbishop John, of the Diocese of New-York and States adjoining, delivered the first of a winter course of Lectures before “the Catholic Institute” of this city, to a very large audience, in the Cathedral of St. Patrick. And most certainly if the report of this discourse, which we find in the *Tribune* and other papers, be any thing that approached to a correct one, the performance of his Grace was a wonderful affair. It is not astonishing that the Protestants who were present should

have manifested, 'by their close attention, the depth of their interest on the subject.' It indeed behoved them to give good heed to a discourse, the theme of which was the Decline of the Faith which they profess. We, too, should have been there, to hear with our own ears, if we had had the least idea that such astounding things were going to be enunciated by our new Archbishop, and candidate for a Cardinal's hat. But let us examine a few of the positions of this amazing production.

"The Archbishop begins by saying that the civilized world is divided into two great religious denominations—Catholic and Protestant. 'He was aware,' (we quote from the report in the *Tribune*) 'that there are the Greek Church and the followers of Mahomet; but he spoke of the civilized portion of the world!! Indeed! and is the Greek church, of more than fifty millions of people (in Russia and Turkey, and the kingdom of Greece,) and the other Oriental Churches, (the Armenian, the Nestorian, the Syrian, the Coptic, and Abyssinian,) embracing in all sixty millions of nominal Christians, to be put out of the pale of civilization in this uncereemonious way? We are of the opinion that a large portion of these Oriental Christians are quite as civilized as a good many millions of Roman Catholics in Europe or America, to say nothing of the 'million' of his Holiness' followers, who, his Grace informs us, are to be found in China.

"His Grace next asserts that everybody understands what the Catholic Church is, but that it is far otherwise with Protestantism. In our humble opinion it is quite as easy to understand what was the grand system of doctrine taught by the Reformers, and held to this day by all true Protestants, as it is to comprehend the real nature, the true essence, of Romanism, with the contradictory decisions of its popes, of its councils, of its bishops—to say nothing of the controversies between the Jansenists and Jesuits, and the infernal hatreds and quarrels of its five Orders, and their numerous branches.

" 'One system,' his Grace proceeds to inform us, 'has been in the world since the beginning of Christianity—the other since the beginning of the sixteenth century.' If we understand the matter aright, the doctrines of Protestantism were those which were taught by Christ and his Apostles, and prevailed in the churches, east and west, with a good degree of purity until the fourth and fifth centuries, and were not generally subverted in either until Anti-Christ, in the shape of the Bishops of Rome, obtained dominion over the Churches (in the west)—in some countries as early as the sixth and seventh centuries, and in others, not till the ninth and tenth, and even later. After the lapse of ages of Darkuess, Luther and the other Reformers brought their doctrines to light again, in the sixteenth century. It was Romanism that was the grand novelty and imposture.

"We quite agree with his Grace in the opinion that 'Luther's move-

ment began when public morals may be said to have been at a low ebb.' Yes, and whose fault was that but Rome's, of whose influence and domination Christendom had ample experience for long and dreary centuries? It was Rome's wretched teaching during that period of Egyptian darkness—so far as the masses were concerned—which was the cause of public morals being at a low ebb. And what a withering argument does the fact conceded by his Grace bring against his Church? But let us try to keep pace with his eminence.

"The next position of his Grace is that 'the adherents of Luther coveted and secured political alliances,' and this is said by way of taunt, by a dignitary of a Church which has ever courted the secular arm, and flourished most beneath the shadow of thrones, and in close alliance with despotism!

"The Protestants did commit, in the days of the Reformation, the blunder of looking too much to the support and protection of the civil governments. How could it be expected that they would do otherwise, just emerging out of the errors of Rome? Exposed as they were to bloody persecution in almost every country, at the hands of Romanists.—Yes, your pious *Romanists*, Bishop Hughes,—it was natural that they should with all earnestness cling to such princes and rulers as were able and disposed to protect them.

"His Grace next 'describes the vastness of the spoil which was so suddenly won (wrested) from the Catholic Church, the magnificence of the churches which went over to Protestantism.' It is not denied that Protestant *Governments* did sometimes act in a manner altogether unjustifiable in this respect. But how did the Roman Catholic Church come by half the lands of Scotland, and almost an equal portion of those of other countries? And when the people in mass, or nearly so, abandoned a corrupt faith for a purer one, were not these lands and church edifices, as well as other ecclesiastical property to go with those whose ancestors had in one way or another given it to the Church—the only existing one at the time among them,—for the benefit of themselves and their posterity.

"In the next place, his Grace speaks of the rapid spread of Protestantism in the days of the Reformers, and asserts that in fifty years it 'covered every inch of ground that it has ever possessed.' Not quite, Archbishop; not quite. Protestantism has greatly enlarged its domain, and increased its strength, since that time, by colonization in North America, in New South Wales, and in some other parts; and pray in what other way has Romanism increased much in the same period?

"But the most incredible passage (by reason of its audacity) of His Grace's speech, is that in which he brings it as a reproach against Protestantism, that it did not conquer the world! "If Protestantism has been what it professed to be,' says the Archbishop, 'it then had the means to carry

its conquest to the end of the earth.' Did ever any mortal hear the like of this! Archbishop Hughes, Thou knowest very well that Protestants had enough to do to try to cause the truth to revive in Christendom, and Thou knowest full well *why* Protestantism did not triumph throughout all Christendom, as it did in England, Wales, Scotland, Holland, portions of Germany and Switzerland, Denmark, Norway, Sweden and Finland. Yes, Thou knowest who great was the progress of Protestantism in France, in Belgium, in all Germany and Switzerland, in Bohemia, in Moravia, in Hungary, in Poland, in Italy; and thou knowest that, taking those countries in the aggregate, millions on millions of men and women suffered death in them, because of having adopted the Protestant doctrines. And Rome caused all this blood to flow, by instigating the secular governments in those countries to aid her in extirpating the *Protestant heresy*, as she called it. If the governments of those nations had granted the religious liberty which Protestantism has established *here*, and of which Rome joyfully avails herself, but which *she* (we mean the Papal hierarchy) has never had the justice, the magnanimity, to grant anywhere,—Protestantism would have triumphed over all opposition. Yes, it would have conquered Spain and Portugal, if it had had a fair chance, and what then would have been the religious state of South America and Mexico? And what must we think of an Archbishop of Rome, who dares, in this nineteenth century, and in the midst of this Protestant city, (for it *is* yet a Protestant city,) to reproach Protestantism for not having triumphed over Romanism and all other error in the sixteenth century, when he *knows* what appalling, what extirpating massacres of Protestants were made by Rome's persuasion, if not command, in France, Belgium, (then called Flanders) Hungary, Bohemia, Poland and Italy?

"And what does Archbishop Hughes mean when he says that Protestantism 'protests against all human authority?' Does he not know that, whilst Protestants believe the *Word of God* to be the only true source of knowledge of what Christianity is, they are not wanting in respect for creeds and confessions, as well as for the government and discipline of their churches? And if latitudinarianism and deplorable error have unhappily spread through the Protestant churches in Germany and some other countries—through the corrupting influence of the union of Church and State—what has his Grace to say respecting the overwhelming amount of sheer INFIDELITY which prevails amongst almost all classes in Papal France, and to a great extent, secretly, among the more intelligent classes in almost every part of the Papal World? Has there been no *decline*, or departure, from the Romish Faith in Roman Catholic countries?

"And if Jean Jacques Rousseau is a saint in any part of Protestant Switzerland, as his Grace affirms, what is Voltaire in France? And if, amid the great amount of liberty, civil and religious, which prevails among Protes-

tants, there be a considerable amount of ridiculous errors and silly practices—'Mormonism,' 'Mesmerism,' &c. as with us—how much better is the state of things in papal lands, where men's minds (so far as religion is concerned) are encased by the dicta of a church which claims to be infallible, among whom the grossest fooleries, in the shape of stupid miracles, are constantly enacting, as in Italy and France at this moment? Hast Thou forgotten, my Lord Archbishop, the humbug of the Holy Coat at Treves? And hast Thou not heard of the old picture of the Virgin, with *moring eyes*, at Rimini? Oh, no! Thou art not ignorant of these things. And they say that Thou canst work miracles with dead men's bones; and, if fame belies thee not, Thou hast done something in this way for the edification of the civilized Hibernians of thy diocese. Oh, Bishop Hughes! Bishop Hughes!!

"His Grace undertakes to berate the Protestants, on account of the want of success in their missions among the heathen. And what has Rome done in that line, that is very wonderful? What are her 'million' of crucifix-kissing, picture-worshipping converts in China, and the tens of thousands of similar converts in India, or her ignorant, debased, squalid converts among the aborigines on our own continent, in comparison with the converts which Protestantism, with its schools, its printing presses, its solid literature, is making in India, in China, in the Sandwich Islands, in the Society Islands, in New Zealand, and among the Choctaws, Cherokees, and other tribes on our frontiers?

"To show that Protestantism is declining in the world, his Grace cites the case of France, where 'the Protestant churches,' according to his assertion, 'are only the decay of ancient splendor.' It utterly confounds us that a Roman Catholic archbishop can have the *courage* to speak in this style. Why, the *decline of Protestantism in France* is one of those subjects which we should suppose that a man holding that office would not dare so much as mention. Decline of Protestantism in France! Why, the very phrase brings up to the mind of every well-informed man the scenes of blood, Protestant blood, for which Rome is accountable—in the reigns of Francis I., Henry II., Francis II., Charles IX., Henry III., Louis XIII., Louis XIV., and Louis XV. Two epochs in the history of those scenes were, *par excellence*, horrible:—those of the *massacre of St. Bartholomew*, in 1572, and the *Revocation of the Edict of Nantes*, in 1685. Yes, Protestantism in France was almost *extinguished* by bloody and long-continued persecution, instigated by Rome! Even as late as 1817 she tried to renew those scenes of blood in that country. But, blessed be God, Protestantism is reviving in France, notwithstanding all the obstacles which Rome still endeavors to throw in the way. And although the Protestants are but *one-twentieth* of the population of that country, they are superior in morals, in intelligence, in wealth, in en-

terprise, in learning, in everything, to the papal population, in proportion to their numbers.

"As to the conversions from Protestantism to Popery in the German Universities, the few instances in which it has occurred are hardly worthy of the attention which his Grace has bestowed upon them, except *for effect*,—a rhetorical figure which no man understands better how to employ.

"But no part of his Grace's lecture has interested us more than the paragraph in which he undertakes to find the causes of the alleged decline of Protestantism in its very principles, one of which is to cast off all authority! It is a principle of Protestantism to reject all *human* authority, and go at once to the "LAW AND THE TESTIMONY" which God has given us in His Word. This principle is utterly opposed to all human authority, whether of priest, bishop, archbishop, pope or councils, when it comes in conflict with Sacred Scriptures. As to the other principles of Protestantism—that of 'pulling down,'—it is a reality, so far as Romanism and all other forms of error and delusion are concerned. But Protestantism only aims to pull down in order that the rubbish may be cleared away, and the true foundation laid bare. Upon this she goes to work and erects the true and glorious edifice of a pure Church. The numbers of sects, or branches of the one true Church among true Protestants, which only differ, after all, in things not essential to salvation, is only a proof of the complete religious liberty which Protestantism advocates and confers. Rome boasts of her union and uniformity, but it is the union and uniformity which despotism creates and maintains. One would think that his Grace must admire the simplicity and uniformity which reign in the empire of Russia, in comparison with the innumerable parties and diversities of opinion on all political questions which political freedom gives to our happy country. The Archbishop cannot, however, get through the paragraph in question without uttering some astounding falsehood. 'It,' (Protestantism,) 'has accordingly lost all power over the masses of mankind, and that capacity to preserve any doctrine of its own. It is powerless and speechless; it has lost all central force. You will observe that in every instance it immediately attaches itself to the civil State, and thus becomes its master and extends its power over multitudes.' We quote from the Tribune's Report. Verily if the Right Reverend Archbishop said all this, he must have forgotten that he was speaking about *Protestantism*, and turned in to describe *Romanism*. It has indeed been unfortunate that Protestantism has in too many countries, in imitation of Romanism, cleaved too much to the State for support, and has thus been brought into bondage to the State. But what has Rome done? Protestantism contains in itself the principles of true Religious Liberty, and will one day every where do what it has done in these United States,—achieve the complete separation of Church and State, and secure the disenthralment of both. But what has Rome done? Where is

the Papal nation in which a separation of the Church from the State has been brought about? Rome has ever sought alliance with the Governments, but it has been that she might control and govern them. To the assertion that the existence of different denominations among Protestants hinders their efforts to convert the heathen, we oppose a distinct and positive denial. Facts do not sustain it. But what *does* hinder Protestant missions in some places, is the attempt of Rome, aided by French bayonets and French brandy, to interfere with their laborers, and overturn what they have commenced. Of this, the Sandwich Islands, Tahiti, and other places in the pagan world bear abundant testimony.

"His Grace estimates the number of Protestants in the world at fifty millions, and condescends to admit that there are among them 'many men of the most enlightened character and eminent genius and abilities in the world.' Whilst we acknowledge the correctness of his assertion in regard to the intelligence, genius and character of many Protestants, what shall we say of the ignorance which could put down the present number of Protestants in the world at fifty millions! This is entirely too bad, we must say, asking your Grace's pardon. Fifty millions of Protestants! Why, there are eighty millions at the very least. Let us give the statistics, for the benefit of your Grace. Here they are, and you may controvert them if you can. •

"In EUROPE you have:—

In England, Wales, Scotland, and Ireland, at least	20,000,000
In France, Switzerland and Italy, at least	3,000,000
In Germany and Holland	22,500,000
In Hungary and Poland more than	3,000,000
In the Scandinavian countries	8,500,000
In Russia, all of	3,000,000
In the United States, all of	19,000,000
In Canada, and other British Possessions in America, including the West Indies, very nearly	2,000,000
In Australia, Cape of Good Hope, and other English Possessions in Asia, Africa and Polynesia	500,000
Making in all	81,500,000

"Yes, my Lord Archbishop, there are really *eighty millions of Protestants in the world*. And what is worthy of your Grace's consideration, these eighty millions of Protestants have more of the elements of political power, more wealth, more commerce, more enterprise, more political and religious liberty, more intelligence, more education and literature—in a word, more of what makes one portion of mankind superior to another,—than all the two hundred millions of Romanists you speak of. We are not quite sure that the Protestant nations and people are not a match, in all the elements of

greatness, for all the rest of the nominally Christian world—Papal and Oriental. Does this look, my Lord Archbishop, as if Protestantism was declining in the world? Why, my Lord, we are amazed at the unblushing effrontery which you have displayed in making such a statement as you have done. Protestantism declining when Protestant nations are so greatly advancing! Look at these United States and the British Possessions in America, and compare them with your Papal countries of Mexico, Central America, and South America. Look at Great Britain, at Holland, at the Protestant cantons in Switzerland; at Prussia, Saxony, Hanover, Wurtemberg, and the best of the duchies in Germany; at the Scandinavian countries in the north of Europe; compare them with what they were when they were Papal countries; compare them with reference to the elements of a true civilization among the masses with Ireland, with Portugal and Spain, Italy, France, Austria and Poland, and you will perhaps gain some new ideas on the state and prospects of Protestantism in the world. And if you are elated because some Puseyites in England, and occasionally some people of the same stamp in these United States, are becoming Romanists, we beg you not to think too much of it. This bears no comparison with the havoc which *Infidelity* is making in Papal countries—secretly or openly. Why, France scarcely deserves to be called a Papal country. One half of the people of that country are not Romanists. We don't claim them as Protestants; but you had better not reckon them as Roman Catholics. And what shall we say of Italy? You know that it requires a French army to enable the Pope to stay in Rome.

"But as to the two hundred millions of Romanists in the world, which his Grace, after his Holiness, Pius IX., speaks, we should be greatly obliged to him if he would give us the particulars. He cannot make out more than 175,000,000, all told. Perhaps there are 15 or 20 millions somewhere in Asia, besides the one million in China, of whom we Protestant heretics have never heard. As to the errors in the West, Mormonism, Millerism, &c. they are destined to be temporary, and at most they are not more degrading than the base practices which the Roman hierarchy tolerates and encourages.

"Finally, it was kind in his Grace to give us notice that it is the 'mission of the Church,' (Roman Catholic) 'to convert every nation, and among them the United States.' We have no objection to her *trying* to do it.—But we must ask of his Grace the favor, the great favor, that he would use his influence with the Pope, and the Cardinals, what time he may go to Rome for his *pallium* as Archbishop, to secure the opening of the Papal world to the efforts of Protestantism, as *it* has opened this great country to the efforts of Romanism. We are sure that this would only be fair and equal. Will his Grace comply with our request? We wait for his reply."

Our Own Operations.—Home Field.

Correspondence of our Missionaries.

[Our Missionary among the Irish population in and around the city of Boston makes an interesting report for the month of October, from which we give the following passages:]

I am happy to state that my work is not only increasing in extent, but is, I trust, in some degree prospering in my hands. I thank the Lord, who has thus set before me an open door, and by His grace enables me to bear my feeble yet faithful testimony to the Truth, as it is in Jesus, for the well-being of my benighted countrymen, who are "perishing for lack of knowledge." I also feel encouraged by the friendly disposition generally manifested towards me in almost every place I visit. I am heard with patient attention, and kindly invited to call again; and that not unfrequently by poor, ignorant, misguided Romanists, "who know not their right hand from their left." I address five little meetings in the week, four of which I got up myself; the fifth is one conducted by American gentlemen, who occasionally attend one of my meetings, and have invited me to attend theirs, at which I am called upon to make some remarks, and pray. One of the meetings I hold in my own house. On the first evening of opening it I had eight persons—Irish Roman Catholics. The hour of this appointment is from 7 to 9, P. M. with but one exception. The prospect seems encouraging, and indicates growing usefulness. I continued my domiciliary labors as heretofore, as will be seen from the subjoined extracts from my journal.

Tuesday, 1st.—Visited four families; read the Scriptures, making a few simple remarks by way of comment, to which they "gave earnest heed." I felt, indeed, much gratified, not only by their serious attention to the truths I suggested from the interesting portion which I read, but by the apparent impression, at least temporary, which seemed to be made. May the Lord bless His own Word, and send it home to the heart with power. In my walk I addressed a few other Roman Catholics in the street; one of them, a young man in ill health, to whom I had stated the Gospel some weeks before. He seemed glad to see me, gave me his address, and requested me to call at his house; he spoke freely, and without reserve, in reference to the priest, who, he said, had been sent for a week before by his wife and neighbors to prepare him for death, "by anointing" him; but who, on his coming, refused to administer that "rite," thinking him not ill enough, and directed the man's wife to come for him when she found him getting worse. But instead of sending for his "Reverence," as directed, the man preferred the skill of the physician, and sent his wife to his "Reverence" for a certificate for that purpose, which he refused to give, ordering her out of

his presence for her husband's daring presumption. I have called three times within the month; was received kindly, and the Gospel message listened to with attention.

4th.—I visited six families this day. My labors among them appeared acceptable, and with rather pleasing results. They seemed glad to see me; listened with serious attention to the Word of Life, and to the remarks made, and expressed regret "That I did not visit them oftener."

5th.—In my walks this day I entered into conversation with a good many Roman Catholics; they heard meekly, and seemed not impatient while I spoke to them in an affectionate manner on the subject of religion, and the way of salvation, through faith in a crucified Redeemer. I also visited a few families in their dwellings, to whom I read the Scriptures and stated the Gospel. They likewise heard patiently.

7th.—Visited two families in Sea-street, (Roman Catholics): one an orphan family; the poor widow seemed deeply afflicted. I read, with observations, a portion of God's Word suited to her state, and exhibited the suitability and all-sufficiency of the SAVIOUR'S work to save poor sinners who put their entire trust in Him. The poor woman "heard gladly," and with tears. She seemed a little comforted, and requested I would call again soon.

8th.—I visited six families, to three of whom, for the first time, I read the Scriptures, and pointed out to them the way of salvation, which they reveal. In one place I met with some little opposition and contention from females, who advanced their old favorite maxim: "We belong to the true holy Roman Catholic Church, out of which there is no salvation; whose pastors are the successors of the holy St. Peter, upon whom CHRIST built his Church, when he gave him the keys of the kingdom of Heaven." I succeeded in getting them to listen, while I showed them from the Scriptures how that holy Apostle, Peter, exercised the power he got in the commission to preach the Gospel, the doctrine he preached for the remission of sins, &c. I then asked them whether they believed that Peter and the other Apostles taught the true way of salvation as CHRIST commanded them; they admitted that they did. I then applied the case *practically*; and asked them if a man, convinced of his sins, and fearful of the Judgment to come, (like the jailor at Philippi,) called on the priest, and inquired, What shall I do to be saved? what answer would he give him? Would he give him the same as the Apostle did the jailor? and if not, whose statement—the priest's or the Apostle's—were we to believe? They admitted, the latter. I then asked them whether the Apostle directed the inquiring jailor, as the priest would, to go to confession, and get absolution, perform the penance imposed on him by his confessor, receive the Eucharist at least once a year, address his prayers to the blessed Virgin and the Saints, and be anointed when dying?

They replied they could not tell. I asked them would they like to hear the Apostle's answer to the jailor's inquiry, as it certainly must be the true one; and read the narrative, (Acts 16.) at which they appeared quite confounded, and made no reply. I took my leave in a friendly way.

In another house, an aged Roman Catholic appeared greatly delighted at the way of salvation set before him, and replied: "Sir, I am upwards of three score years old, and have spent a good many years of that in America, and I confess I never heard so much before of the way that we are to be saved, by what Christ did for us poor sinners. It comforts my poor heart very much. At which his old wife, who sat and heard also, stood up, and said: "O, sure, the blessed Virgin Mary, the mother of God, can save us by her intercession."

10th.—I visited four Roman Catholic families in the forenoon, to whom I read the Scriptures, and delivered the message of redeeming love. It was pleasing to observe that they paid serious and respectful attention. In the evening, at half-past seven, I held a little meeting, at which I had ten hearers.

15th.—I visited this day three Roman Catholic and two Protestant families. Two of the places was my first time of visiting. They received me civilly, and kindly invited me to call again. All seemed willing to hear the Gospel, and paid great attention. The subject of my remarks was the all-sufficiency of the Saviour's work and atonement to pardon, justify, and save to the uttermost, poor sinners, who are encouraged and invited by the Scriptures to put their trust in Him, and depend no longer upon their own obedience, the rites of their church, nor what their clergy could do for them. The Roman Catholics seemed as if convicted in their own conscience, and listened with solemn silence.

16th.—My first interview this day was with a number of poor ragged Irish boys on the bridge leading to South Boston; they appeared to be from ten to eighteen years of age, and their appearance did not seem prepossessing. They gathered round me, while I spoke to them, and gave them much good advice, warning them of the evil of sin; only two of them could read. I took out my Bible, and made them read the third chapter of John. Some old men drew near also, and heard.

I visited the sick man, whose case I mentioned on the first of this month; and after some conversation, or rather hearing him relate how he had lost all the money he had earned on doctors and medicine, and was nothing better, I applied his case to that of poor sinners, polluted and diseased with sin, and in danger of eternal misery; and who, from ignorance of the Word of the Lord, looked to their fellow-men, (the clergy,) the rites of their church, their good hearts, good resolutions, prayers, &c. to save and obtain pardon from God, but which, alas, were as physicians of no value—

no balm to heal the wound which sin had made ; while they neglected application to the heavenly physician, the LORD JESUS CHRIST, who alone could save the soul, and whose blood pardoned sin and healed the wound, and in the end brings the soul to heaven. The poor man listened with tears in his eyes, and said, " Oh, Mr. ***, that all is true." I visited four other places, where I also read and announced the Gospel to eight Roman Catholics.

17th.—In the evening of this day I held our little meeting at ——. I had ten hearers—four Roman Catholics, and six Protestants. It was, I trust, interesting, as all present seemed much gratified ; and a respectable Irish woman requested that I would hold another meeting at her house another evening in the week, and which, she said, she hoped might be a large one.

22nd.—I visited seven families, to whom I read the Scriptures, and in a plain, faithful, and affectionate manner, showed unto them the way of salvation, which they reveal. I felt much gratified by their quiet attention and seeming willingness to hear. All were Roman Catholics. In one apartment I had five hearers ; they seemed friendly and pleased, and reasoned freely with me in support of their own true religion, as they called it. I expostulated with them on the fallacy of their unscriptural opinions, and they very patiently heard all my reasonings. In conclusion, one aged woman replied : " Well, all that is certainly very good ; we know that CHRIST did all you say ; but I must freely tell you that nothing ever will change my mind from the religion I was brought up to." On taking my leave of them, I was not a little surprised, notwithstanding all I had said, at the warm feelings of this person ; she shook me by the hand, and said, " May the LORD bless you, and speed you."

23rd.—I visited a few families in the forenoon, to whom I read the Word, and delivered the message, and got a patient hearing. I also addressed two poor men sawing wood, and read to them. They heard silently, but made no reply. At the usual hour in the evening I held our little meeting.

24th.—I held another meeting this evening at seven o'clock, at the house of the Irish woman whose invitation I mentioned on the 17th. The attendance was large, beyond my expectation ; numbering between thirty and forty. The room, which was but small, was literally crowded. I opened with singing and prayer, and addressed them from the words, " God is a Spirit," &c. A deep seriousness seemed manifest in our midst ; and I have since heard that those present seemed much profited and instructed. There were present a few Roman Catholics, and three Christian brethren—American gentlemen, before unknown to me. After the meeting they entered into conversation with me, and expressed great satisfaction at my feeble efforts to do good to my countrymen. They told me that they held a meeting in another part of the town, and would feel happy if I could attend it, and take part in it.

29th.—I visited a good many Irish families in the streets near to my residence; read and conversed on the Scriptures, and informed them of my intention to hold a little meeting, for lecturing on the Scriptures and on prayer, at my own house, asking them if they had any objection to attend. They promised to do so, and at the hour appointed eight came. I opened by singing a hymn and prayer, and gave a short exhortation on John 3:14.

30th.—In the evening I held meeting at my usual place in —, which, I feel happy to say was interesting and encouraging in point of numbers. There were upwards of forty present; all manifesting the most serious and devout attention.

31st.—I held another little meeting this evening, having only nine hearers; with which I conclude this brief view of my labors for the past month.

May the Lord open the eyes of my countrymen, upon whom my feeble labors are in faithfulness bestowed, that they may see their state, and flee for refuge to JESUS, the sinner's friend, and refuge from the wrath to come.

[The following statements, though of a more general nature than we usually desire to give, are not without interest. They are from the report of an Irish missionary, laboring in this city.]

My conversations with Romanists are, I may say, endless. The worst feature in connection with my labor is, that I have no opposition; which almost leads me to question my faithfulness. But the poor fellows do not know what to oppose. While speaking to a congregation in —, a week ago, where there were several Romanists, who came for the purpose of hearing, one of them felt my remarks to be rather severe, and, evidently to all present, manifested much uneasiness. He finally broke out in the following words: "D—— it, sir, why don't you preach the Gospel, and let others alone?" When appealed to the next day, to know what was wrong in what I said, being unable to assign any other reason—"Och, sir," he exclaimed good humoredly, "'twas your text that was wrong!"

You will see by Mr. L***'s report, which he read at our last monthly meeting, last Tuesday, and which I send you accompanying this, that he is faithfully accomplishing his work. Our other laborers had not their reports prepared. But I have seen their journals, which are satisfactory and deeply interesting.

The old cry, "They are inaccessible," is no longer heard. There is not a people in the world, perhaps, more open to conviction than the Irish now are; and what hinders their conversion most of all is, that there is more said of them than to them—in other words, they are preached at, and not preached to. If Protestant Christians had but faith enough to approach and

converse with them, letting them see that they are Christians, and that they mean to tell others so, they would find them accessible enough.

To such as say we know not how to approach them, for we do not know the meaning of their ceremonies, I would answer, ask them to show you how to become Romanists. They will readily consent to this; and when they are endeavoring to teach you, question them on the meaning of these things—about which very few, if any, can answer you. When you have thus reached them, you have a favorable opportunity to show them what St. Peter meant when he said: "Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear."

Our meetings in my house are also getting more interesting. I have spent all of this day making benches, as I had scarcely seats enough last evening (Sabbath) to accommodate the number present; some of whom were Papists of the purest stamp, who never heard a Gospel sermon before, and who came not merely through curiosity, but actually asked permission of me to come again. I had before invited them to call upon me on Sunday evening, at the hour our meeting is held, without informing them that there would be any meeting. They came, and heard all that was said with the profoundest attention. About the close of our meeting I explained the nature and design of it, as I well knew they did not understand much of what was said, being the first time they were permitted to listen to a Protestant prayer meeting. Last Wednesday I met one of them, who asked permission to come again and hear us sing and pray.

[Our readers will peruse with interest the extracts which we make below from the Journal of one of our Irish missionaries in the city of New-York. From his simple narrative they will perceive that the cause of Truth is making gradual, but real, progress among our Irish population.]

Called at a boarding-house, where I met some of my relatives—violent Papists. They seemed eager to draw me into a controversy. After a little time spent in ordinary conversation, one of them said he heard that I believed the Virgin Mary to be nothing more than any common woman. I answered that he was misinformed; but still that I very well knew how many false reports respecting me were circulated, since I had renounced the errors of the Romish Church. But now, said I, pray tell me what your opinion is of the Virgin Mary; and after that I shall let you have mine. "You know my opinion already," he replied; "that she is the mother of God, and that we should worship her above and more than all the other saints and angels." I know very well, said I, that this is the doctrine which you have been taught by your church; but if this be your idea of God and the Virgin Mary, I sincerely pity you, and would earnestly beg of you to get rid of it as quickly as possible. For if

the Virgin Mary be the mother of God, as you say she is, God is not from the beginning—his mother must have existed before him; and, consequently, there was a time when he was not. Does not even your own catechism say, in answer to the question, "Had God a beginning?" "No, he always was, and always will be?" If Mary was His mother, how could it say so? But as to your remark that I regard not the Virgin Mary: you do not believe I could think so of her of whom it is said in Scripture, "From henceforth all generations shall call me blessed." Surely, it becomes me to respect and honor her whom God honored and exalted. All Protestants do the same—no more. The difference between us is, that we honor, while you adore her, and render unto her that worship which is due to God alone. I then read to him several passages; after which he said: "Well, if that be the case, you're right." Nor could he be induced to say a word more on the subject.

October 3rd and 4th.—Visited several houses, in one of which I conversed with a man whom I had formerly visited. I found that he had read a good deal of the Bible in my absence, and felt only uneasy at the idea of leaving the Church, which he contemplated with the utmost terror. I told him that he should diligently search the infallible Rule of the Church, which is the Holy Bible; that if the Church be found neglectful of the charge given her, to teach that, and that alone, then we are justified in coming out of her, "that we be not partakers of her sins." Such is the command of God.

October 5th.—Conversed for a considerable time to-day with two men—Irishmen—whom I found sitting on a bench in ~~near~~ Square. We had no controversy. I read two or three chapters out of the New Testament, setting forth the promises of God to all those who call on His name in faith, and the reward laid up for such as diligently seek Him. One of them said he knew I was a Protestant, because I talked to him just like his employer in Ireland, who was a Protestant gentleman. The other said he believed the Protestants would go to heaven sooner than most Roman Catholics, for they were, he said, far more pious and charitable. After some very friendly conversation, I offered one of them the little Testament I held in my hand; but he thanked me, and said he had one given him by his last employer in Ireland, a Protestant gentleman.

October 7th, (Monday).—Visited a family of Irish emigrants, and entered into conversation with them on the condition of Ireland. One of the party, a young man, said that half the misery of the people of Ireland was brought upon them by their priests, whom he frequently called by many hard names. Other members of the family several times desired him to be silent. They said they would like to have me call and see them again, as soon as they should be settled. But the young man walked out with me as far as my boarding-house, and I gave him the only copy of Kirwan's Letters I possessed.

October 8th.—Was told that there was a poor sick Roman Catholic in ~~the~~ street. I went to his house, and found him in a little room up three pair of stairs, in an alley. He seemed very glad to hear me read several passages of the New Testament, which point the dying sinner to Christ. He appeared particularly comforted with John, 11: 25, 26; desiring me to read it five or six times over. I promised to come and see him early the next day; but when I did so I was told that he had died during the night.

October 10th.—Was called on this morning by a young man, who desired infor-

mation on the errors of the Church of Rome. I read those portions of Scripture for him which condemn those errors. He said he was satisfied, and requested me to give him a line to some Protestant pastor, that he might receive him as a member of his congregation. I accordingly directed him to one.

October 11th.—Visited a house containing five families. Some heard me read God's Word in their presence; others expressed an unwillingness to listen to what they called "That Protestant book." With such I could only sit down, and, in talking on the subject of religion, endeavor to introduce as many pertinent texts of Scripture as I could; with which they seemed much pleased.

October 12th.—Visited, this afternoon, by previous appointment, a family of three brothers, Roman Catholics; well informed young men, and possessing a pretty good knowledge of Scripture. Religious controversy is what they chiefly delight in. They had sent word to seven or eight other young men, all Roman Catholics, whom I met there on my arrival. After some time our conversation turned on the religious condition of Ireland. Some blamed, while others applauded the decision of the Irish Synod against the four Provincial Colleges. One of them said that he believed the whole difference among Protestants and Roman Catholics arose from the want of some living infallible judge in matters of religious controversy. I replied, that it proceeded, in my opinion, from men's unwillingness to submit to that infallible decision given long ago by CHRIST and his holy Apostles, recorded in the inspired pages of Holy Writ. CHRIST, I said, commanded us to search the Scriptures; the Holy Ghost, the Spirit of Truth, revealed them to the Apostles for our comfort; the inspired Apostles published them throughout all lands for our instruction; and yet the Church of Rome declares that more harm than good results from the reading of them. Yes, undoubtedly, *to her*, such has been the result; but to all who study this precious Gospel, which is "the power of God unto salvation, to every one that believeth," happiness, and peace, and holy hope. "Now," said one, "we are to have a glorious controversy?" Not from me, I assure you, said I. My friends, it would do you more real service to know and experience the doctrine of "CHRIST and him crucified," which alone satisfied St. Paul, than to know all that ever was written in defence of Papal supremacy. You all have immortal souls, which are more or less defiled by sin. Now is it not a more consoling thought for that soul to feel that "the blood of CHRIST cleanseth from all sin," than to be spending all our lives shouting round the throne of an Italian priest? Believe me, it is CHRIST, and not Pius IX. who shall put the crown of glory on our heads, if we are found worthy in the awful day of judgment; and shall say to us, "Well done, good and faithful servant: enter thou into the joy of thy LORD!" Trust me, too, that all the little distinctions and vain questions, about which we foolishly waste our time and talents, shall then leave us, and that a well-founded belief on the LORD JESUS CHRIST alone is what will save us when we shall appear in the final judgment. "Yes," answered one, "the Church of Rome is wrong in prohibiting the free circulation of the Bible." Another said he did not believe that the Church of Rome was at all infallible. "For," said he, "it was but last year she declared that the Virgin Mary was conceived without sin. Sure, if that was the case, it isn't last year she should be laying it down: but a thousand years ago, if she was an infallible Church." After some further friendly conversation, I rose to depart, it being then after ten o'clock; not, however, without an invitation from them to come and see them soon again.

October 14th and 15th.—Visited the Office of Emigration these two days successively. I found many very desirous of listening to the doctrine of salvation through CHRIST. I think there were some good and lasting impressions produced on the minds of some who desired to know the Truth. And I would say here, that such a place as the Office of Emigration, where so many hundreds of Roman Catholics resort, should be often visited by our city missionaries. It is desirable that the good seed should, if possible, be planted in the minds of these poor Papists, before they are scattered through the different States of the Union.

October 17.—Met a poor man this day—a Protestant—selling candies from a little basket. He invited me to call at his house, and speak to his wife, who is a bigotted Papist. I did so. The point of doctrine she found hardest to give up in the Church of Rome was, she said, auricular confession. I opened the Bible, and showed her from several texts how little foundation there was for such a doctrine in the Word of God. I showed her the beautiful passage in which it is said, that “the blood of CHRIST cleanseth from all sin.” How that our blessed Redeemer invites “all who labor and are heavy laden,” to come unto him for rest and relief. I further explained to her how that it is God only whom our sins offend; and, therefore, it is He alone who can forgive us, and save us from the punishment we deserve for having offended Him. Again, I pointed out to her how wrong it was to turn away from God, who is every where present with us, and ready to forgive us, if we only sincerely ask His forgiveness; much more so when we turn to a sinful weak man, like ourselves, one whom our sins never offended, and who, besides, knows nothing either of our sins or of ourselves. “If any man sin,” said I, reading the verse, “he hath an advocate with the Father, JESUS CHRIST, the Righteous.” After I finished, she thanked me, and said to her husband, “If you had talked to me like this gentleman, you’d have changed me long ago.” Soon after I took my leave, promising to call soon again.

October 18.—Held my usual little weekly prayer-meeting, at which four or five Roman Catholics attended.

October 19.—Called on two men who work all day, and cannot see me until after six o’clock in the evening. We walked together; and sitting down before the steps of Dr. Tyng’s church, discussed the various unscriptural tenets of the Romish Church. They have little belief in the existence of a Purgatory, and they reject auricular confession, and prayers to angels, altogether. One said he could not tell which of the Protestant Churches to join—they differed so much. I told him to continue on reading the Bible, and that he would soon be able to judge for himself which of our religious denominations he would like best to serve the LORD in.

October 21.—Visited a Roman Catholic family, who seemed at first no way inclined to hear me speak on the subject of religion; but, strange to say, when I took out my Bible, and told them that the Words of God were in that book, they listened to three or four chapters of it with most respectful attention; and when I was going away, they said they would like to see me come again. I told them I would do so.

October 24.—Went into a house to-day where there are seven or eight shoemakers, all Roman Catholics. We talked about the happy condition of the Protestants all over the world. “Yes,” said one, “the Protestants are happy and enlightened; but see what mistakes they make in explaining the Bible.” I then took the New Testament out of my pocket, and read about twenty passages for him in differ-

ent parts of it—such as: “God so loved the world, that He gave,” &c. &c. “Follow peace with all men, and holiness, without which no man shall see the LORD;” “Come unto me all ye that labor,” &c. I then asked him, was it possible that either Papist or Protestant could mistake the meaning of these plain and comfortable words? He said it was not, and that it was not at all so hard a book as he imagined. He then desired me to read a little more; and I read the whole of Matt. 20; and soon after left; not, however, without a promise of calling soon again.

October 26.—Spoke to several emigrants to-day in the Park, on the necessity of attending to the immortal interests of their souls, above all things. Some of them listened to me attentively, and with deep concern; others went off displeased.

October 28.—Visited, in company with Rev. Mr. Horton, a young Irish girl, residing with a pious family. She experienced a change of heart lately at a family prayer-meeting. She feels most happy, and says it was God made her so; what all the priests, she said, to whom she ever confessed, could not do. After some very interesting conversation, in which she said she hoped I would call again, we separated.

October 29.—Spent the whole evening talking to my brother, and another young man, who called to see me. I read several passages in the Bible, showing them the advantages derived from its study; and also producing those texts which oppose most plainly the doctrine of auricular confession. Afterwards, I proposed that we should join in prayer; to which they readily consented, and departed highly satisfied.

October 30.—Called at a house, where I read and explained several passages of the Bible; telling my hearers that it was in that book the true religion was found, which CHRIST came into the world to teach; and without a true knowledge of Him, no one could be saved. One woman said she never heard such fine reading. I asked whether she could read. She said “Yes.” Then I offered to lend her that good book. She replied quickly,—“Ah, sir, what would I do if my husband found out it was a Protestant book? He’d kill me.” I left one in the house, though not with her.

Upon the whole, I would say, that I believe much true knowledge of God’s Word is silently spreading among the Roman Catholic population of this city. We see daily proofs that they are not only accessible to our efforts, but in many instances *eager* to listen to that Word which tells them that JESUS CHRIST came into the world to save sinners.

Notices of Books.

RELIGIOUS PROGRESS: Discourses on the Development of the Christian Character; by Wm. R. Williams, D. D. Gould & Lincoln, Boston. It is seldom that the graces of eloquence, and the weight of learning, are so happily allied as in the writings of Dr. Williams. On a theme so hackneyed as this—the progress of humanity and society—he has produced a work profound in argument, and most attractive in style. St. Peter’s enumeration of the Christian virtues is the frame-work of these admirable essays. We heartily commend them to the serious meditation of our readers.

SACRED RHETORIC: or, Composition and Delivery of Sermons; by Henry J. Ripley. Gould & Lincoln, Boston. The author is the able Professor of Sacred Rhetoric in the Newton Theological Institution; his experience and observation have given us a volume highly deserving the attention of the student and minister of the Gospel.

THE FOOT-PRINTS OF THE CREATOR: or, *The Asterolepis of Stromness*; by Hugh Miller. Gould & Lincoln, Boston. Mr. Miller, who is a member of the Scottish Church, is already known extensively as the author of "*The Old Red Sandstone*," a work which, like the present volume, exhibits an extent of geological research, and a facility of description, which bid fair to make his favorite study and himself exceedingly popular. Professor Agassiz has contributed to this work an interesting Memoir of the Author, which adds greatly to its value. It has already gone through three editions in England, we see.

The second volume of **DR. CHALMERS' MEMOIRS**, published by the Harpers, will be eagerly devoured by the admirers of that prince of preachers. It is a book of remarkable interest. The Memoir is continued to the year 1823, and the forty-third year of Dr. Chalmers' life. A third volume will complete it.

PICTORIAL FIELD-BOOK OF THE REVOLUTION. If we were to name one national patriotic work, which from its perfection of design and execution ought to make its way into every family throughout our country, it would be this publication of the Messrs. Harpers, now appearing in parts; the eighth of which has reached us. Far from diminishing in the number or beauty of the illustrations, or the interest of its matter, the work seems to gain in both respects. It comprises a pilgrimage to all the localities connected with the history of the Revolution and its heroes; with views, portraits, autographs, sketches of relics, &c. The author, Mr. Lossing, writes in a most agreeable style; with much simplicity of diction, yet with a lively sense of the picturesque and beautiful.

HARPER'S NEW MONTHLY MAGAZINE for November closes the first volume, and a half-year of its existence. That it should, within so brief a period, have extended its subscription list to *fifty-five thousand*, is sufficient proof of the excellence of its plan, the talent of its management, and the facility with which it answers the popular demand.

THE AMERICAN SUNDAY-SCHOOL UNION have added to their large list of valuable publications from the London Tract Society, two volumes on the "*Characters, Scenes and Incidents of the Reformation*;" containing much instructive historical information for the young, and "*The Life and Times of Leo X.*"—an abridgement, we presume, of Roscoe's work. These little books, with the other publications of the Sunday-School Union, may be obtained of J. C. Meeks, 147 Nassau-street.

THE COUNTRY YEAR-BOOK: or, *the Field, the Forest, and the Fireside*; by Wm. Howitt. This popular writer, whose productions are so acceptable to both young and old, gives us in this collection of sketches "the result of many years delightful enjoyment of the country, and observations of life and scenery." In some few of them we recognize familiar features, as already published separately; and our recollections of them promises us a treat in the perusal of the rest. Published by Harper & Brothers.

THE CHURCH IN EARNEST; by John Angell James. Gould & Lincoln, Boston. The sixth edition of a most useful treatise, which is obtaining the wide circulation it deserves.

MOTHERS OF THE WISE AND GOOD; by Jabez Burns, D. D. Same publishers. A judicious selection of facts and suggestions on maternal influence. It is eminently calculated to instruct and encourage, in the most important and responsible of human labors—the training of the young.

THE POETRY OF SCIENCE; by Robert Hunt. Same publishers. The attempt is made in this interesting volume to exhibit some of the phenomena of nature under a more pleasing light than is generally done in scientific treatises. To realize the harmonious beauty and poetry of the real and seen, as well as of the unseen and spiritual, is the author's aim; and

he has produced a most valuable book. We are gratified to see that these publishers are issuing such works, setting forth scientific truths in a popular garb; for whilst it shows discrimination on their part, it indicates a growing taste for such reading on the part of the public. We perceive that the title of this firm has undergone a change, by the withdrawal of Mr. Kendall's name.

The fifth part of SOUTHEY'S AUTOBIOGRAPHY, from the press of the Harpers, has just appeared. Southey's letters are rich specimens of epistolary composition; they constitute one of the most interesting and satisfactory of autobiographies—far more valuable than a real autobiography could be. We have read the work thus far with much enjoyment.

ABBOTT'S HISTORY OF MADAME ROLAND is a vivid narrative of a life full of vicissitudes, and affording many occasions for salutary lessons to the young. No one better knows how to turn these to account than Mr. Abbott, whose agreeable biographies are rendered the more acceptable by the elegant style in which they are published.

The edition of GIBBON'S DECLINE AND FALL is now complete, in six volumes—a miracle of cheapness, which we hope our readers will not fail to avail themselves of. The edition—that of Milman—contains all the notes, which are so necessary an accompaniment to this indispensable but otherwise dangerous writer.

ALTON LOCKE, Tailor and Poet: an Autobiography. Harper & Brothers. We hear high commendations of this book, a composition of great power and deep feeling. The descriptions it contains of the condition of the working classes in England are most vivid and heart-stirring. Unfortunately, the author indulges in the strain of caricature familiar to the readers of Thackeray and Dickens, whenever he touches on the subject of religion as it is; a defect which is not compensated by the intangible medley of sentiment and Chartism, in which his religious experience seems to result. The portraits of the missionary, and of Alton's mother, would be well drawn if they were not sheer malignant inventions. But the book is a remarkable one—thrilling in its scenes of suffering and depravity, with many a powerful train of thought and reasoning.

POPULAR EDUCATION; by Ira Mayhew, A. M. Harper & Brothers. Mr. Mayhew was for some years Superintendent of Public Instruction in the State of Michigan, and in that office was desired by the Legislature of the State to prepare and publish this treatise on moral, religious, and national education. It embraces many valuable hints for teachers, and still more for the Legislator, on the controverted subject of public instruction.

ANNALS OF THE QUEENS OF SPAIN; by Anita George. Vol. II. Baker & Scribner. The second volume of this valuable work continues the history of the Queens of Spain down to the reign of Isabella and Ferdinand. It will be seen that the authoress differs from Mr. Prescott in her views of the character of Isabella the Catholic. Her account is well deserving of consideration.

EVANGELISM IN THE MIDDLE OF THE NINETEENTH CENTURY; by Charles Adams. Boston: Charles H. Pierce. Mr. Adams is a talented and excellent minister of the Methodist Episcopal Church, whose name is becoming well-known as a leader in the cause of Christian union, and the other enterprises of the day. His comprehensive object, in this little work, is to present a general view, descriptive and statistical, of the present condition of evangelical religion in all countries of the world. For this purpose he takes up the several fields of missionary labor in the four quarters of the globe, and concludes with a review of the various benevolent associations of this country. Mr. Adams' book is admirably adapted

for general inculcation, to diffuse that knowledge of what is doing for the kingdom of CHRIST, which is so greatly needed throughout our population. We should be glad to persuade each of our readers to obtain it, and give it a careful perusal.

THE GALLERY OF ILLUSTRIOUS AMERICANS, No. 11. This magnificent work comes to us with increasing merit and value. The present number contains the portrait of Dr. Channing. The biographical sketch by Mr. Lester is the most finished and interesting we have yet seen: as an elaborate eulogy it compares favorably with anything of the kind we have ever known.

THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Boston: Gould & Lincoln. We are glad to see another edition of these interesting memoirs of one of the most eminent divines of England. Like all the publications of this firm, it is issued in the most pleasing style, and should find a place in every clergyman's library. The writings of Foster are too widely known and appreciated to need any commendation of ours.

A PASTOR; by Ichabod S. Spencer, D. D. Published by M. W. Dodd. The pastoral experience of one so long and so successfully engaged in the service of CHRIST as Dr. Spencer has been, must naturally present much that is highly valuable and entertaining to all classes of readers. We have seldom seen so rich and edifying a collection of incidents, and one so well calculated to awaken interest, and impress truth on every mind. This elegantly printed volume contains a series of sketches, of various lengths, illustrating in admirable style the influence of religion on different characters, and under different circumstances. Few who commence it will lay it down without a thorough perusal, and we may trust that many will receive lasting benefit from its instructive pages.

Our German Paper.

The German paper published by the Society—DER FREIE DEUTSCHE KATHOLIK—which is now published once a month, at the very moderate price of fifty cents per annum, is well received in all quarters where it is known, and is not read in vain. We should give a summary of the contents of the last number if we could find room for it. It is an excellent work.

Movements of Rome.

HIS GRACE, Archbishop John, of New-York, has left within the month, attended by a retinue of five or six priests, for Rome, whither he has gone to receive the archiepiscopal *pallium*, and confer with his Holiness on things pertaining to his archiepiscopal charge. When he will return, we are not informed. The Sabbath night before he left he delivered a discourse in St. Patrick's Cathedral, in this city, *On the Decline of Protestantism*. Of this remarkable discourse our readers will find some notice in another part of this number, in an article taken from the *Journal of Commerce*. In our next number it is probable that we shall have something more to give on this subject.

We may remark, in passing, that his Grace will not soon hear the end of the controversy which his farewell address has excited. The conduct of his Eminence has

been very Parthian; and yet it was not prudent in him to pronounce, on such an occasion, a speech so full of falsehoods, which he might have known would be all exposed and held up to scorn during his absence. Still, the Discourse, which has been published in a pamphlet form—for a copy of which we return our respectful thanks to the Publishers—will, doubtless, be received by his Holiness as very decided proof that he has conferred the archiepiscopate of New-York upon a zealous and fearless champion of the Papacy.

In England great indignation has been excited by the appointment of a batch of Roman Catholic bishops, at the head of whom is to stand the Right Rev. Dr. Nicholas Wiseman, the Cardinal-Archbishop of Westminster. All England is now divided up into twelve papal bishopricks! This bold movement of his Holiness has given great offence to the adherents of the Established Church of that part of the realm. They deem it an invasion of the laws of the kingdom, and of the prerogatives even of the Crown.

We are inclined to think, however, that our English brethren of the Established Church—for the Dissenting Bodies do not seem to share in the excitement—are more alarmed than they need to be by this movement on the part of Rome. What will signify the appointment of these bishops, with a Cardinal to lead them, if the Protestants of England will but do their duty? There is not half a million of Roman Catholics in the island of Great Britain—including England, Wales, and Scotland—and a population of at least twenty millions of Protestants. In these United States Rome has more than twenty bishops, four archbishops, and a large staff of priests, Sisters of Charity, Sisters of the Sacred Heart, &c. &c. But we have come to the conclusion that it will take something more than such machinery to convert this nation to Romanism. And as to England, we are quite of Lord John Russell's opinion, that her real danger is to be looked for from another quarter—from the Romanizing tendency of so many of the clergy of her own national Church.

Death of the Rev. Herman Norton.

Whilst our present number was going through the press we were called to mourn over the very sudden and unexpected death of this excellent brother in CHRIST—one of the Corresponding Secretaries of the Society.

Mr. Norton had made a visit, in the early part of November, to Buffalo and Rochester, to look after the German Missions of the Society in those cities, and returned to New-York on the 12th of that month. On his way back from the West he spent a Sabbath, (the 10th of November,) at Albany, and preached in Drs. Mandeville and Huntington's churches. Contracting a severe cold that night, which fell on his lungs, he returned much indisposed; but neither his family nor himself was alarmed by the symptoms of his case. For a few days he seemed to amend; but on Friday and Saturday it became manifest that the attack was a very serious one. On Monday he was somewhat better, but on Tuesday much worse; and little hope was longer entertained by his physicians. On Wednesday, at half-past three o'clock, P. M. he calmly ceased to breathe. His death was emphatically a peaceful one. His hope was stayed in God, and he had no fear. His work was done, and he entered into rest.

The Board met on Friday, at noon, Dr. Dewitt in the chair, when arrangements were made for the funeral, and the following Resolutions were unanimously adopted.

"Resolved, That this Board have learned with deep regret of the decease of the Rev. Herman Norton, late Home Secretary of the American and Foreign Christian Union, and for many years the Corresponding Secretary of the American Protestant Society, who departed this life in this city on the 20th instant, aged fifty-one years.

"Resolved, That we cherish a grateful sense of the faithful and laborious devotion of Mr. Norton to the cause of evangelical religion, as represented in the Christian Union. His untiring industry, his benignant spirit, his strong faith, and his abundant labors, will long be remembered by those who have been associated with him in this work.

"Resolved, That while we tender to the afflicted widow and children our deep sympathy under this bereavement, and commend them to the God of all grace and consolation, we do yet rejoice with them in the abundant evidence of the good estate of the friend thus taken from them, and in the memory of his life and character, which remains as their inalienable treasure.

"Resolved, That a copy of these Resolutions be communicated to the family of our departed brother, and that this Board will attend the funeral of Mr. Norton."

The funeral took place on Saturday, the 23rd, at two o'clock, P. M. from the Reformed Dutch church on Washington-square—of which church Mr. Norton's family were members. A large number of ministers, of various denominations, accompanied the remains of our deceased friend and brother from his late abode in Carroll-Place to the Church, where a solemn and appropriate religious service took place—conducted by Drs. Dewitt, Peck, Lansing, Dowling, and Milledoler. Interesting addresses were delivered by Drs. Lansing and Dowling. The remains were then "carried by devout men" to the cemetery of the Reformed Dutch church, in Lafayette-Place, and deposited in the vault which contains those of the Rev. Mr. Da Silva, and another Portuguese convert. The scene was closed with the benediction by the Rev. Dr. Hutton.

We have not room at this late hour to say more. In our next we shall give a short memoir of the life and labors of our departed friend and coadjutor. In the meanwhile we commend his family and the Society, which have suffered so great a loss, to the prayers of our friends and patrons.

Rev. Dr. Fairchild—Financial Secretary.

The death of the Rev. Mr. Norton renders it indispensable to have additional help in the office of the Society. The Board have, therefore, requested the Rev. E. R. Fairchild, D. D. one of the District Secretaries, to spend as much of his time as he can, from this date till the next annual meeting, in New-York, and aid the Committee of Finance and Agency in their department. This he has consented to do, and will at once enter upon his work. Dr. F. will, consequently, take charge of the Home Correspondence, and of all that appertains to the raising of funds. The Missionaries and Agents of the Society may expect soon to hear from the Society, through him, and will have the goodness to give due attention to his communications. This arrangement will be a great relief to the Secretary for Foreign Correspondence, who will continue to have charge of that correspondence and of the Magazine—as he has had for the last year. Both Dr. Fairchild and he will, however, labor as agents, as

much as health and official duty will permit. This arrangement is the more practicable, inasmuch as Dr. F.'s field as District Secretary, (New Jersey, Pennsylvania, Delaware and Maryland,) is not so far distant that it cannot be reached by them with a little effort. By this plan the Board avoid the necessity of making a new appointment at this juncture, and yet secure the services of a most efficient and experienced man for a work of great importance.

View of Public Affairs.

In many of our States the 28th of the last month was observed as a day of public thanksgiving to Almighty God, for His goodness to us during the past year. Never was there a juster occasion for the observance of this excellent custom; for we have never, as a people, had a more fruitful or healthful season, taking the country as a whole. The last year has been an eventful one, also, in our political existence as a nation. And although we are not without apprehension, yet we cannot but hope that our greatest dangers are passed, or, rather, are passing.

Before this number reaches our subscribers, Congress will have assembled again. Let us invoke the "Ruler of Nations" and "God of our Fathers," so to guide their deliberations during this very important session, that the tranquillity and all the best interests of our country may be secured.

The Message of the President, and the reports of the heads of the several departments of State, exhibit abundant evidence of the great prosperity of our country, and afford good ground of encouragement and hope for the future. It is pleasing to see that our relations with foreign powers are, without any exception, worthy of notice, so perfectly harmonious.

Peace, and a good degree of internal tranquillity, reign in all the other portions of our Western hemisphere.

In Europe the aspect of things is not so favorable as the Christian could desire. The nations of Germany are excited, and there is danger of a collision between Austria and Bavaria, on the one hand, and Prussia on the other. We are inclined to hope and believe that by the good offices of England, France, and Russia, war may still be prevented. The rulers of those countries that maintain a quasi-belligerent attitude are not at ease, nor are they very well disposed towards each other. Still less do the people cherish very kind feelings. The Prussians have little love for the Austrians and Bavarians. This alienation has been of long standing, and has its foundation partly in religious differences, and partly in sectional prejudices. The Austrians and Bavarians are, for the most part, Roman Catholics; whilst the Prussians are chiefly Protestants. Never did monarch have a finer opportunity than Frederick William IV. now has for rendering himself immortal, and of putting himself at the head of all Germany. Let him declare himself to be the friend and defender of truly liberal institutions—of constitutional liberty of a broad and popular character—and he may, even yet, rally all Germany around his standard. But he is not the man to do this. He seems to be, in many respects, well disposed towards constitutional government, but he has not the heart to go far enough; nor has he the courage required for such a movement.

In the event of war, we are not prepared to believe that Russia would take part

with Austria, against Prussia. The Emperor Nicholas is the brother-in-law of Frederick William IV; and we have seen no evidence yet of the existence of any hostile feelings subsisting between them. All the alliances of the Imperial Family of Russia have been with Prussia, and other Protestant countries in Germany—not with Austria and Roman Catholic nations.

The war in Schleswig-Holstein appears to be suspended, and must, before long, cease.

Louis Napoleon has very agreeably disappointed almost all classes in France, and almost every body out of it, by his annual message, delivered on the 11th ultimo. The attitude of Changarnier, and of the majority of the influential men in France, together, probably, with the ascertained unwillingness of the army to follow him, have evidently led the President of France to forego, at least for the present, all thought of a *coup d'Etat*, or revolution by means of the military. He is a remarkable man. Would that he had acted honestly from the first, and imitated the example of our own Washington! Perhaps he may even yet. Who knows? But the first of May, 1852, is still a good way off. And who can tell us what may happen in the meanwhile?

The difficulties between the Government of Sardinia and his Holiness are proceeding from bad to worse, it would seem. But there is no danger of any war, save one on paper. The Pope has threatened to hurl a bull at the head of the King—they even say that he has already done it; but the bulls of Popes now-a-days are nearly as harmless, and almost as amusing, as those of our Hibernian friends.

Let our prayers ascend day and night, that all the changes, and revolutions, and agitations even, of our world, may conduce to the opening up of a highway for the spread of the Gospel, and the coming of the kingdom of our Lord.

Receipts

*On behalf of the American and Foreign
Christian Union, for the month ending
10th November, 1850.*

NEW HAMPSHIRE.

Rochester, Cong. Ch.	\$14 20
Bristol, Mrs. Taylor,	1 00
Dunbarton, Thos. Wilson, in full, to make Lewis Kimball Wilson L. M.	20 00
Ditto, Dea. John Wilson, in full, to make Miss Elizabeth Harthorn L. M.	20 00
Bedford, Dea. John French,	20 00
Jeffrey, First Congl. Soc.	11 45
Ditto, East Orthodox Soc.	10 00
Fitzwilliam, Orthodox Ch. and Soc. to make Rev. Abraham Jenkins L. M.	33 18

VERMONT.

N. Norwich, in full, for Rev. B. Emerson,	11 00
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RHODE ISLAND.

Providence, A Member of the Beneficent Ch.	6 00
Globe Village, A balance, \$5 50; A little girl, 50c.	6 00

NEW JERSEY.

N. Vernon, Sarah Pruden,	3 00
Shrewsbury, Anonymous for France,	5 00

PENNSYLVANIA.

Newton, D. Feaster, annual,	5 00
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VIRGINIA.

Staunton, Hebron Presl. Ch. Rev. S. J. Love L. M.	56 60
Bethlehem, United Brethren in Christ's Ch. and part of Presb. Ch. of Shemariah,	20 00
Falling Springs Ch. F. Laird,	5 00
Alum Springs, Visitors,	17 73
Ditto, Zion Cong. Lutheran,	4 75
Tinkling Springs, Presb. Ch. to make Rev. R. L. Dabney Life Di- rector,	121 50
Ditto, Bethel Presb. Ch. per Rev. D. McFarlan,	24 00
Staunton, Mr. John Trimble,	5 00
Fredricksburg, A few friends,	3 50

NORTH CAROLINA.

Raleigh, Presb. Ch. to make Rev. D. Lacy L. M.	39 50
Ditto, Baptist Ch.	2 00

GEORGIA.

Port Gaines, Luke Bliss for France,	2 00
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ILLINOIS.

Plainfield, S. Findley,	2 00
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NEW-YORK.

New-York City, Jno. Van Nest, Esq.	50 00
Ditto, Wm. W. Wicks,	25 00
Ditto, Geo. Carpenter, Broome- st. Ch.	25 00
Ditto, Spring st. Ch. Presb.	72 95
Ditto, Mrs. H. C.	4 00
Ditto, Cash,	2 00

New-York City, Bleecker-st. Ch.	205 78	Warren, D. M. Kimball.	2 00
Ditto, A few Young Ladies of a Female Seminary, for France,	6 00	Ditto, Dr. N. Carpenter for Missionary in Hayti,	1 00
Ditto, By a Lady to make G. De F. of France, L. M. in part,	10 00	Scituate, First Trin. Cong. Ch.	10 06
Marathon, F. J. Terry, for France,	2 00	Portuguese.	
Rhinebeck, E. J. Wainwright, annual,	5 00	Messrs. R. L. & A. Stuart, \$150; Mr. Demarest, \$2; from a friend N. Y. City, \$10; Anonymous, \$10; F. J. Terry, \$2; collected by Mercy Ford, \$3 10; Mrs. Kitchens, \$3; Dr. Hutton's Church, \$197 50; a mite, \$1; Jonathan Woodward, \$1; a Member of the Society, \$115; James Stokes, \$25; Wm. E. Dodge, \$25; J. B. Sheffield, \$25; Clinton Gilbert, \$10; Miss L. Cheesbrough, \$1; two friends, \$1; Mrs. M. Hart, \$2; "A," N. Y. City, \$20; Rev. G. D. Abbott, \$5; Miss E. B. Stewart, River's Side, N. Y. \$10; Rev. W. H. Bidwell, \$10; S. W. Benedict, \$25.	
Kingsboro, Presb. Ch.	84 75	ERRATA. —In Oct. No. St. Thomas's Lutheran Ch. David Wilson, to constitute himself L. M. should be, St. Thomas's Presb. Ch. Chambersburgh, Pa. Richard Carran of Manor Hill, should be Richard Curran.	
Poughkeepsie, First Refd. Dutch Ch.	20 46	Clothing.	
Ditto, M. J. Meyers, Esq.	25 00	2 Quilts from Mrs. Harriet C. Phipps and Mrs. H. N. Gowen's Sabbath School of Cong. Ch. Franklin, Mass.; 1 Tea Chest, per N. Y. & Troy Tow Boat Line.	
Ditto, Individuals,	1 75	ERRATA. —Should have been acknowledged last Spring: Mrs. Lee, Norwich, Ct. for Portuguese, \$10; German Girl for Portuguese, \$1 50. Collection by Mr. Lathrop for Portuguese last Fall, omitted.	
Fishkill, Miss Rapelje to make Mrs. Ann Rapelje L. M.	30 00	Albany, Pearl-st. Bap. Ch. \$136 88; Fourth-st. Pres. Ch. \$64 12; South Dutch Ch. \$35 87; Rev. Dr. Wyckhoff's Ch. \$133 63; Bethel Ch. \$21; G. W. Daley, \$4 84; Mrs. Warren & Daughter, \$1; Geo. C. Treadwell, Esq. \$25.	
Ditto, Additional,	80	Utica, Contributed by Ladies to pay for meats, &c. for Portuguese, \$41 50; a Friend, \$1, a Gentleman from Miss. \$1.	
Greenville, James Stevens,	5 00	Buffalo, Mrs. McKnight (with valuable shawl) \$2 50.	
Port Chester, James Blackstock,	3 00	Detroit, Collection in First Presb. Ch. (Rev. Dr. Duffield) \$227 27; Mrs. Jones, \$25; Ann, 50c; John Edwards, \$1; Dr. Stebbins, \$1 16; David French, \$5; Luke K. Steele, \$3; unknown, \$4 16.	
Nyack, Rev. H. N. Kittle in part for L. M. Augusta, First Cong. Ch. to make Rev. Orlo. Bartholemew L. M.	10 00	Chicago, Clark-st. M. E. Ch. (Rev. Mr. Hawes,) \$177 50; First Presb. Ch. (Rev. Mr. Barstow,) \$160 13; Canal-st. M. E. Ch. (Rev. Mr. Blanchard,) \$60; First Bap. Ch. \$70; Second Presb. Ch. Col. \$177 57; Bill of Shoes, by a Member, \$30; H. S. 27c; Mr. Fitch, \$2; Lady of Scotch Ch. \$1; Dickerson, \$2; Mrs. W. \$5.	
CONNECTICUT.		MORTIMER DE MOTTE, <i>Treasurer Am. & For. Christian Union.</i> New-York, November 10, 1850.	
Torrington, Collection per L. A. McKinstry,	13 12		
Farmington, per Wm. Gay, Esq., a Legacy bequeathed by the late Phebe James,	110 00		
Filead, Dea. Samuel Talcott, L. M.	30 00		
East Windsor, Collection in Cong. Ch. additional,	50		
New Haven, Marcus Merriam (annuity 1850-51,)	6 00		
Ditto, G. Hallock,	80 00		
Ditto, Missionary Association of Sunday School, Centre Ch.	21 00		
MASSACHUSETTS.			
Amherst, Cong. Ch. & Soc. per C. L. Woodworth,	45 00		
Stockbridge, Abm. S. Peat (annuity,)	2 00		
Leicester, M. T. E.	9 00		
West Springfield, Cong. Ch. and Society,	72 87		
Brimfield, Cong. Ch. and Society,	20 00		
Monson, Cong. Ch. and Society,	19 87		
Braintree, First Cong. Ch.	65 00		
Waymouth, Union Ch.	18 30		
Abington Centre, Cong. Ch. to make Gen. Benjamin King L. M.	33 55		
East Abington, Cong. Ch. and Society,	18 00		
Raynham, First Cong. Ch. and Society to make Mrs. Jane B. Carver L. M.	30 00		
Charlton, Mrs. Sally Towne,	2 00		
Granby, Cong. Ch. in part to make Rev. James Bates L. M.	16 40		
Taunton, Young Ladies Home Miss'y. Soc. of Trin. Cong. Ch. to make Geo. B. Atwood and Jas. M. Williams L. M's.	60 00		
Charleston, Miss Agnes Ede's 2nd instalment of 5 towards making herself L. M.	5 00		
Westboro, Geo. Denny, Esq. L. M.	30 00		
Bridgewater, Trin. Cong. Soc. to make Rev. David Brigham, L. M.	46 00		
Waltham, Evang. Cong. Soc. to make Rev. John Whitney L. M.	50 37		
Scotland, Rev. S. Raymond's Soc.	12 63		
North Marshfield, Evan. Soc. in full, to make Rev. Dan. D. Tappan L. M.	10 68		

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